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by Dr. Franklin S. Harris, Jr.

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BASED on the latest work in Greenland and the Antarctic, the melting of the glacier ice would raise the sea level about 200 feet.

IN 1952 the output in the United States of soft drinks was more than twenty-eight billion bottles, or an average of a bottle every day for every person.

ARE irrigation waters injurious to the soil? Studies in Utah by Dr. D. W. Thorne and James P. Thorne have found that only a small proportion of the Utah soils are being reduced in productive capacity through the effects of irrigation water, and some are being definitely improved. Since the composition of most irrigation waters in Utah is known, the problem areas can be predicted and the trouble from salts in irrigation waters either prevented or reduced.

UNDERGROUND deposits of uranium and vanadium can be detected by a new method which studies the kinds of plants growing on the surface of the ground and by the chemical analysis of the leaves.

LAYING of low-producing hens has been increased as much as fifty-seven percent by using a feed supplement containing aureomycin and vitamin B-12.

FOR stripping overburden from the top of coal fields in Ohio a shovel is used which weighs three million pounds, has a reach of 120 feet, can scoop up seventy tons and lift it as high as a ten-story building.

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SEPTEMBER 1954

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Intergovernmental Relations in the USA

by Dr. G. Homer Durham

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WHAT shall be the internal pattern for government within the United States of America? This, some may say, was settled long ago by the formation of the Constitution of 1787, and confirmed by the Civil War of 1861-65. Preoccupation with American power in foreign affairs during the last two decades has obscured this question. It is a real one. From many standpoints, especially the financial ones, the Constitution no longer serves as a guide on the question of relations between the national government and the state governments! As the disposition of US power abroad is a matter of great concern, so that organization of governmental authority within the USA itself carries equal importance.

What do you know about intergovernmental relations in the USA?

The Eisenhower administration and the 83rd Congress became so concerned that an Act was approved, July 10, 1953, establishing a federal "Commission on Intergovernmental Relations." (Senate Bill 154, 83rd Congress, 1st Session.)

The Commission on Intergovernmental Relations consists of twenty-five members. The President appoints fifteen, not more than nine of whom can be members of the same party. The President of the Senate appoints five members, three from the Republican Senators and two from the Democrats. The Speaker of the House of Representatives appoints five members from the House in the same manner. Mr. Meyer Kestnbaum, president of Hart, Schaffner, and Marx Company, is the Commission chairman. The other twenty-five members are distinguished Americans from official and other walks.

The federal "subsidy system" of grants-in-aid to the forty-eight states is not the whole problem of intergovernmental relations. But concern with it, the future of the states and of the federal system created in the past, underlies much of the work of the Commission.

The grant-in-aid system has been used to develop the American land-grant college system, agricultural extension work, highways, public assistance, and a variety of public services. There is

virtually nothing the state of Utah does, nor the state of New York, California, or any of the other forty-eight, that is not permeated with a federal, usually financial, relationship.

In 1922 the constitutionality of a federal grant to a state was first challenged. The Supreme Court of the United States, speaking through Mr. Justice George Sutherland, held in effect two broad things:

1. Federal grant-in-aid statutes, if they follow the "spending power" granted to the Congress, will not be declared unconstitutional by the Supreme Court.

2. Federal grant-in-aid statutes are beyond judicial attack, on the merits of constitutionality, either by a state or a private party, because of "want of jurisdiction."

Since 1922 then, as everyone passing a first-rate college course in American government knows (and more people should take the subject), the federal government

has been able to enter fields of activity hitherto held beyond its authority. Congress, not the courts, has held the keys since 1922 on this point.

A study, *Federal Grants-In-Aid*, made by the Council of State Governments concluded in 1949: "The real problem . . . is to determine whether the policy of federal grants is desirable and in the public interest." Congress has to decide. Shall the federal government enter the field of general public education? Law enforcement? Health insurance and medical care? Every other field of state and local activity is generously financed through grants, tax-offsets, joint use of personnel, or some other intergovernmental device. And even education, law enforcement, and medical care are entered at many points, although not generally "matched" or "teamed-up-with" as in the case of highways, fish and wildlife, agricultural extension, public assistance, unemployment compensation, and other federal-state services.

The forty-eight states, in the aggregate, taxed themselves and financed the bulk of government services rendered in the United States until the year 1913. Since 1913, the federal government and its finances have outstripped

THE IMPROVEMENT ERA



the states. Measured by the same device (dollars expended), the federal authorities today spend five or six times as much as all the state governments. Shall this continue, say, until the Congress is financing ten or twenty times the states' outlays? Shall the states continue to "wane" in proportion to the "waxing" of the nation?

Some serious students have questioned whether or not the states *really have the will to live*. Time and again, essential services are refused or starved or neglected by state governments, whereupon the Congress enacts a grant-in-aid measure under its "spending power" (Article I, Section 8, Constitution of the US) and forces the states into the program by dollar-matching or a tax-offset. Sometimes the Congress has provided for outright national administration of a service, eliminating the states altogether.

The states and their lobbies seem to have "won't power." The Congress, pressed by national lobbies, seems to have more proclivity for saying yes. It also has more finances. The facts that no one paid any federal income taxes until 1918 (very few even after the law was enacted, until 1941), that federal revenues until 1916 came largely from the tariff, painlessly, aided and abetted the intergovernmental pattern and national expansion. Today all of us know the "bite" of the federal income tax. Some have advocated the repeal of the Sixteenth Amendment, although not many take the idea seriously. All this lies behind the creation of the Commission on International Relations. Its purpose, according to the Act of Congress approved July 10, 1953, is as follows:

Because any existing confusion and wasteful duplication of functions and administration pose a threat to the objectives of programs of the Federal Government shared in by the States, including their political subdivision, because the activity of the Federal Government has been extended into many fields which, under our constitutional system, may be the primary interest and obligation of the several States and the subdivisions thereof, and because of the resulting complexity to intergovernmental relations, it is necessary to study the proper role of the Federal Government in relation to the States and their political subdivisions, with respect to such fields, to the end that these relations MAY BE CLEARLY DEFINED and the FUNCTIONS CONCERNED MAY BE ALLOCATED TO THEIR PROPER JURISDICTION. It is further necessary that intergovernmental fiscal relations be so adjusted that each level of government discharges the functions which belong within its jurisdiction in a sound and effective manner. (Capitals added.)

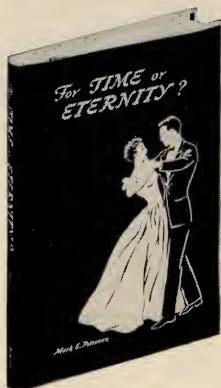
This language seems to say that the Commission is to do two things:

(Continued on page 686)

SEPTEMBER 1954

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"The Voice of the Church"

VOLUME 57 NUMBER 9 September 1954

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 of Latter-day Saints

The Cover

"Council Bluffs Ferry and Group of Cottonwood Trees" is the title Fredrick Piercy gave to the subject for this month's cover, which he drew on the spot, a hundred years ago. (See story, page 628.) Hal Rumel colored the drawing and adapted it to cover use for us.

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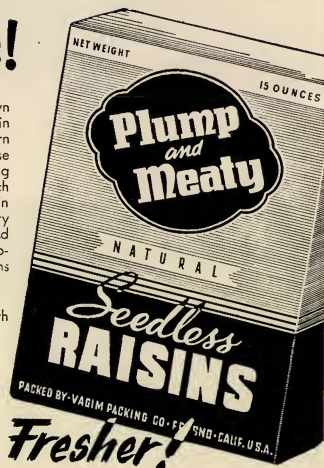
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New Appointee to YMMIA General Board



Lester F.
Hewlett, Jr.

THE appointment of Elder Lester F. Hewlett, Jr., to the general board of the Young Men's Mutual Improvement Association has been announced. Elder Hewlett is assigned to the M Men committee.

At the time of this appointment, he was serving as YMMIA stake superintendent in the Ensign (Salt Lake City) Stake. Previously he had been a member of the East Ensign Ward bishopric and before that ward superintendent of YMMIA.

From 1940 to 1942 he filled a mission in the Northwestern States, and for four years, 1943-47, he was the LDS servicemen's group leader in Massachusetts and the Philippine Islands. More recently he was a member of the presidencies of the 276th quorum (in Sugar House Stake) and the 316th quorum (in Ensign Stake) of seventy.

His wife is the former Peggy Ruth Brazier of Denver. The couple have two sons and two daughters.

Two Short Story Contests

THE National Thanksgiving Association has announced two short story contests dealing with the patriotic and religious significance of Thanksgiving Day. The stories, between five hundred and one thousand words in length, must be written for grade school children and advocate the display of the nation's flag on Thanksgiving Day.

There are two divisions: class 1, open to *all adults*, and class 2, open to *high school students only*. Class 1 awards will be: first prize, \$25; second prize, \$15; third prize, \$10; fourth to tenth prizes, copies of *This is America*, an anthology of Thanksgiving poetry. Class 2 awards will be:

(Concluded on page 618)

THE IMPROVEMENT ERA

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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

May 1954

31 ELDER Spencer W. Kimball of the Council of the Twelve dedicated the chapel of the Franklin Ward, Mt. Graham (Arizona) Stake.

June 1954

6 ELDER Clifford E. Young, Assistant to the Council of the Twelve, dedicated the chapel of the Payette Ward, Weiser (Idaho) Stake.

13 ELDER LeGrand Richards of the Council of the Twelve dedicated the chapel of the Kilauea Branch, Hawaii Mission.

14 ELDER LeGrand Richards of the Council of the Twelve dedicated the chapel of the Olaa Branch, Hawaii Mission.

15 ELDER LeGrand Richards of the Council of the Twelve dedicated an addition to the chapel of the Paia Branch, Hawaii Mission.

21 THE thirty-first annual Leadership Week began on the campus of Brigham Young University. More than four thousand students of all ages assembled for the event. They represented thirty states and eight nations.

23 THIS was Old Folk's Day in Salt Lake City.

24 THE First Presidency announced that missionaries of the Church are being removed from Guatemala because of the current unrest in that land. Missionaries will be re-assigned to either El Salvador or Panama City, both of which are in the Central American Mission.

27 BISHOP Carl W. Buehner of the Presiding Bishopric dedicated the chapel of the Modesto Ward, San Joaquin (California) Stake.

Orange County Stake was organized from portions of the East Long Beach (California) Stake, with President John C. Dalton, formerly president of East Long Beach Stake, sustained as president. His counselors are Elder Samuel Cortez, who served with him in East Long Beach Stake, and Elder

Justin B. Lillywhite. The new stake is composed of six wards: Anaheim, Costa Mesa, Garden Grove, Fullerton, Laguna Beach, and Santa Ana. It has a membership of approximately 3450. Elder Max A. Bryan, formerly second counselor, was sustained as president of the East Long Beach Stake, with Elders Melvin E. Miner and Lorin B. Daniels as his counselors. Membership of East Long Beach Stake is about 5600, in the following wards: Bellflower First and Second, Lakewood First and Second, Long Beach Third and Fifth, and Norwalk First and Second. Orange County Stake is the 215th stake now operating in the Church. It was organized under the direction of Elder Mark E. Petersen of the Council of the Twelve and Elder Clifford E. Young, Assistant to the Council of the Twelve.

In honor of the centennial of his birth, the Salt Lake Tabernacle Choir sang an all Evan Stephens concert on their Columbia Broadcasting System radio program. The late Elder Stephens was once a conductor of the choir.

This Sunday was the last of the stake conferences to be held for seven weeks.

Elder James C. Perkins succeeded Elder Orson Haynie as first counselor in the Los Angeles Stake presidency. Elder Ralph T. Rolapp sustained as second counselor succeeding Elder Perkins.

July 1954

3 It was announced that Lester F. Hewlett, Jr. has been appointed to the general board of the Young Men's Mutual Improvement Association.

Announcement was made that the Church had acquired the old historic Masonic Hall in Nauvoo, as well as several other pieces of land in that city in a recent purchase.

11 SPECIAL services were held in the Salt Lake Tabernacle, following the network program that concluded the Salt Lake Tabernacle Choir and Organ's twenty-fifth year of broadcasting to nationwide audiences.

16 THIS was "President David O. McKay" day in Ogden, as that city honored the Church President, and began its Pioneer Days celebration. Late in the day President McKay laid the cornerstone for the new Ogden (Utah) Tabernacle.

A special program, broadcast locally by KSL, honored the twenty-fifth anniversary of the Salt Lake Tabernacle Choir going on the radio networks.

18 AFTER the 1300th broadcast of their weekly radio network program, this one beginning their twenty-sixth year on the air, the 375 members of the Salt Lake Tabernacle choir were honored at a breakfast sponsored by the Salt Lake City Chamber of Commerce. An appropriate plaque, signed by Governor J. Bracken Lee, Mayor Earl J. Glade, and W. T. Nightingale, president of the Chamber of Commerce, all of whom spoke during the breakfast, was given to Lester F. Hewlett, choir president.

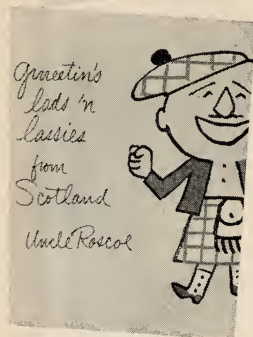
20 A CHILDREN'S parade began the "Days of '47" celebration in Salt Lake City.

21 THE First Presidency announced the decision to establish a junior college in the Hawaiian Islands and the appointment of Dr. Reuben D. Law, dean of the College of Education, Brigham Young University, to be president of the new junior college. Dr. Law, Dr. Clarence Cottam, dean of the College of Biology at BYU, and Kenneth S. Ben-nion, director of the LDS Business College, will leave soon for the Islands "to make a preview study of buildings necessary and the establishment of the school." It is hoped that the new junior college will begin operations in the fall of 1955.

24 AN ESTIMATED one hundred thousand persons saw the Pioneer Day parade in Salt Lake City. Celebrations were held in other parts of the West, and wherever the Church has membership.

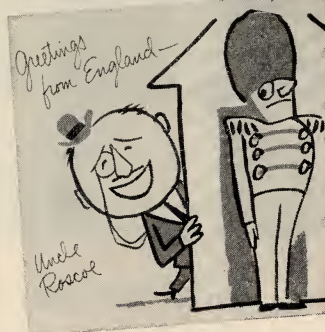
The Associated Press reported that fourteen Czechoslovak members of the Church had been sentenced to prison terms ranging from three to eight years. The report came from the Free Europe Committee in Vienna and said the members were sentenced in a court at Brno, Czechoslovakia. The report said the members were accused of having printed and distributed illegal leaflets. This press release came on the twenty-fifth anniversary of the founding of the Czechoslovak Mission. Missionaries were expelled from that country several years ago.

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Two Short Story Contests

(Concluded from page 614)

first prize, \$15; second prize, \$10; third prize, \$5; fourth to tenth prizes, copies of *This is America*.

Send your entries by November 1, 1954, to Contest Chairman Gertrude Hanson, Route 2, Excelsior, Minnesota. Just one story to a contestant, and no story can be returned unless accompanied by a self-addressed stamped envelope. Winning entries will become the property of the National Thanksgiving Association.

Medical Research and Alcoholic Beverages

ONLY one-third of a cent per day per person is being spent in the United States on medical research, according to *Medical Research May Save Your Life*, a pamphlet just issued by the Public Affairs Committee, 22 East 38th Street, New York City.

Author of the twenty-five cent pamphlet, Richard Cant, medical editor of *Time*, points out that raising this amount to one cent per day would produce \$550,000,000 annually and bring quicker victories over major diseases.

The nation's expenditure for all medical research approximates \$200,000,000 per year at present. This is fifty times less than what is spent on alcoholic beverages, less than is spent on monuments and tombstones, and is only about one-third of one percent of the defense budget.

From *X-Ray News Bulletin*,
March 1954

Book Review

FOR TIME OR ETERNITY?

(Mark E. Petersen. Bookcraft, Salt Lake City. 1954. 120 pages. \$2.00.)

I HAVE seen four boys read this book—boys from ten to nearly twenty years of age—and, without pressure or persuasion, each one of them finished it in a short time, and each one was sincerely impressed with the manner in which it approached some of the most important principles and problems that closely concern young people.

Brother Mark E. Petersen has rendered a sincere service in writing this easy-reading narrative on dating and marriage and morals and habits and attitudes and ideals and social situations. For myself and some who are close to me, I wish to thank him for it.—R. L. E.

THE IMPROVEMENT ERA



Josef Muench photo.

POPLARS

by Pansy H. Powell

Mile after mile the weary traveler's eyes
Search for a haven in the arid land.
Oh, what a glory in that glad surprise
When first he sees where distant poplars
stand,
Mute sentinels; and yet their presence
states,
"Have hope, for here, at last, cool water
waits!"



HIGH SCHOOL FRESHMAN

By Ruth Thompson Allen

OH, WHAT a change in Junior!
Last week he did not care
If he had a rip up the back of his shirt,
And he seldom combed his hair.

He spent his time with his model planes
And his ancient stripped-down car.
But tonight he pleads for the family Ford,
And he's groomed like a cinema star.

His favorite sport was basketball;
Now he wants to dance and whirl.
No doubt you've guessed the mystery—
Our Junior has a girl!

FRUIT

By Eva Willes Wangsgaard

A PEACH all pink and gold
I praised for juicy meat,
A beautiful thing to hold,
A luscious thing to eat.

The pit I threw away
As neither joy nor food.
A fruitful tree today
Rewards ingratitude.

CADENCES OF PEACE

By Beverly Boone

MOUNTAINS stand tall around my valley
floor,
Each sun-bathed, chiseled peak capped with
a cloud;
They stand in grandeur—lofty, strong, and
proud,
Firm-rooted hills that solemnly ignore
The troubled lives men lead today; the roar
And rush of modern times that often shroud
The hopes and dreams with which men
were endowed
And shackle souls that should be free to
soar.

My stalwart mountains sing me songs of
peace
In cadences of rushing waterfalls;
Soft breezes fiddle tunes from scented pine
With descant trilled by birds in sweet re-
lease.
My strength is bolstered by the pipered calls
Of tranquil hills where peace, sweet peace,
is mine.

INARTICULATE

By Beatrice Munro Wilson

THEY spoke of war. She looked up at the
stars
Then cut her sweetest rosebuds for a friend.
Mornings, she slipped best plants for gifts,
sowed seeds.
Silently she told her world, "Wars end
As winter does. There must be storm and
snow
But think of April with her silver rain!
She never fails to come, and roses blow,
And summer sun still ripens golden grain.
All lovely things go on like sun and star—
And we can add to beauty where we are."

MOUNTAIN MORNING

By LeRoy Burke Meagher

NOT suddenly in light
That should have come
At birdcall, from the night,
But slow as flight
Of far-off bees that found
New fields in flower,
The highest bit of ground
Emergent in morning sound
From darkened statuette,
And every pine became
A needled silhouette,
Dew-wet.

THE YOUNG FINGER PAINTER

By Elfriede Schutt

UNMINDFUL of the world in strife
Or what the future holds in store,
The small blond finger painter sits
Contentedly upon the floor.
She paints no clouds to mar the sky
Which blends in with a field of green,
A small white lamb beneath a tree
Depicts a peaceful, rural scene.
She is too young for adverse thought
Her world is filled with ecstasy;
And crowned with youthful innocence
She paints a world as it should be.

LIMITATIONS

By Mary Lucretia Barker

TODAY, this week, next year, are little
words
That signify the measurement of time,
But cannot circumscribe the flight of birds
Or render sunrise glory less sublime.
One cannot know how long each snowflake
spends
Pursuing its brief journey to the ground.
The moment when each dying petal blends
its breath with nature's heart has not been
found.
It is impossible to ascertain
The days each quick-blown, changing cloud
will dream
Above the earth—to hold in bounds the rain
Eludes imagination's cunning beam.
And I cannot advance or stay the dew,
Or phrase in finite terms my love for you.

BRYCE CANYON

By Sara Hubbell Henry

HERE pine cathedrals bright with frosted
spires
And temples topped by graceful minarets
Reflect a tinted glow from lambent fires
Time-banked upon the age-old parapets.
A phantom city roofed with weathered tiles
That blend into a coral color scheme
And labyrinthine with rugged walled defiles
More fabulous than any sculptor's dream.

Far from the tumult of a weary earth
Man gains a freedom—sweet and soul ex-
panding—
And from these monuments of ancient
birth
Receives the peace that passes understand-
ing.
As he stands here before this mighty shrine,
He feels a oneness with life's great design.

SUMMER FRIENDS

By Beulah Huish Sadleir

THE parts of summer I liked best
Were when two quail were building
nest.
They walked across my lawn each day
And bathed themselves in garden spray.

They chirped and chatted without fear
Unless bold children scampered near—
Then to the thicket's solitude
These two pledged silent gratitude.

When summer days were long with heat
The quail— their brood— played near my
feet;
I wonder if they ever guessed
How much it eased my loneliness.

GO AT DUSK

By Constance Train

BY DAY the road is lone and bare;
No woodland folk go wandering there.
He who goes riding only sees
Flowers and grass, inanimate trees.
The lake is still, and nothing moves
In midstream or in little coves.
But go at dusk, and you will see
Brown bunnies frisking merrily.
Woodchucks emerge from out their holes
And silvery fish leap in caracoles.
A duck sails from her sedge shade,
Conveying her brood on a promenade.
Why do the wood-folk like to play
Always at dusk and never by day?

WHEN SUMMER TIPTOES OFF

By Elaine V. Emans

WHEN summer tiptoes off, gold-shod,
As she must always go,
I never question whether spring
Will come again. I know.

I would love to be sure a thing—
But I am slow in learning
Each time you take your leave of me
That, oh, you'll be returning.

FOR A TWENTY-FIRST BIRTHDAY

By Eleanor Alletta Chaffee

I USED to think, one day when he grew
up,
I will snap easily this slender chain. . . .
Your eyes stared at me over your silver cup
As blue, as clear as violets after rain.
I used to worry when you were late from
school;
Years after, hearing the car wheels on the
drive,
Said, it is almost time. I was a fool!
To be so thankful you were safe, alive.
But now that your height tops mine, you
come and go,
Busy with problems that you cannot share,
Thin on my wrist I feel what does not
show—
The slender links of which I am aware.
Who would have thought that impatience,
winged-feet,
Had found the weight of a chain so close,
so sweet?

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A BIRTHDAY GREETING

In September 8, 1954, President David O. McKay will observe his 81st birthday anniversary. One year ago on the 80th anniversary of President McKay's birth, "The Improvement Era" was honored in the privilege of publishing and presenting the book "Gospel Ideals," which contains selections from President McKay's writings and discourses. And in this issue in extending our earnest good wishes to our President and Senior Editor, President David O. McKay, we present some further selections from "Gospel Ideals," on "Freedom, and the Gospel, and the Constitution," together with a recent informal and delightful picture of President and Sister McKay taken at a Homecoming observance at Brigham Young University.



Some Thoughts on Freedom, and the Gospel, and the Constitution

Excerpts from *Gospel Ideals*
by President David O. McKay

THROUGHOUT the world generally today there is a spirit of unrest, a grasping for untried ideologies, and, what is worst of all, a tendency toward moral abandonment. It is all too apparent that "our spiritual culture lags far behind our material culture in its development."

Now is a time when peoples in all the world should pause and in all earnestness repeat the Pentecostal question propounded to Peter and other Apostles:

"Men and brethren, what shall we do?" (Acts 2:37.)

* * * * *

In these days of uncertainty and unrest, liberty-loving people's greatest responsibility and paramount duty is to preserve and proclaim the freedom of the individual, his relationship to Deity, and, the necessity of obedience to the principles

of the gospel of Jesus Christ—only thus will mankind find peace and happiness.

* * * * *

In the light of the principle of free agency, it is not difficult to distinguish between the right and the wrong system of government. It is not difficult to tell when an organization transcends its bounds and becomes despotic.

* * * * *

Man's free agency is an eternal principle of progress, and any form of government that curtails or inhibits its free exercise is wrong. Satan's plan in the beginning was one of coercion, and it was rejected because he sought to destroy the agency of man which God had given him.

* * * * *

If we would make the world better, let us foster
(Concluded on following page)

The Editor's Page

THE EDITOR'S PAGE

(Concluded from preceding page)

a keener appreciation of the freedom and liberty guaranteed by the government of the United States as framed by the founders of this nation. Here again self-proclaimed "progressives" cry that such old-time adherence is out of date. But there are some fundamental principles of this republic which, like eternal truths, never get out of date, and which are applicable at all times to liberty-loving peoples. Such are the underlying principles of the Constitution, a document framed by patriotic, freedom-loving men, who Latter-day Saints declare were inspired by the Lord.

* * * * *

The principles of the gospel are the surest, safest guide to mortal man. Christ is the light to humanity. . . . No person, no group, no nation can achieve true success without following Him who said: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.)

The responsibility of showing to the world that the gospel of Jesus Christ will solve its problems rests upon the men who make the claim, who believe that the declaration made by the Prophet Joseph is true. . . . I believe, too, that every world problem may be solved by obedience to the principles of the gospel of Jesus Christ.

* * * * *

In all man's theories and experiments since history began, human intelligence has never devised a system which, when applied to the needs of humanity, can even approach this plan in effectiveness.

* * * * *

Though we are living in perilous times, you and I can rejoice because the gospel is among men. The Church is established in this free country, nevertheless to be thrown down or given to another people. Nations may rise, and nations may destroy each other in strife, but this gospel is here to stay, and we must preach it and proclaim it, that peace may come, for it is only through obedience to the gospel of Jesus Christ that peace will come permanently upon the earth.



by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

The Keys of the Ministering of Angels. Will the Levitical Priesthood Remain on the Earth?

Question:

"Will you please consider the following questions? (1) What is meant by the keys of the ministering of angels as stated in the conferring of the Aaronic Priesthood on Joseph Smith and Oliver Cowdery by John? (2) Will the Levitical Priesthood remain on the earth after the sons of Levi make an offering in righteousness unto the Lord?"

Answer:

(1) The answer to the first question in brief is that the Lord revealed it to be the privilege of those holding the keys of the Aaronic Priesthood to have the visitation and ministering of angels if the occasion should arise, in relation to the temporal matters of the Church. It is presumed that your question calls for further details in relation to this priesthood and its powers.

When Israel came out of Egypt it was the intention of the Lord to organize the men of all the tribes into a royal priesthood, conferring upon them all the gifts and privileges of the higher or Melchizedek Priesthood,

which holds the keys of the fulness of the gospel and "... holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God." (D. & C. 84:19.) Because of rebellion and unwillingness to hearken to the commandments given by Moses, these great privileges and blessings were denied them, although Moses did all in his power to teach and sanctify them.

"But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory.

"Therefore, he took Moses out of their midst, and the Holy Priesthood also;

"And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel;

"Which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath

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caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb." (*Ibid.*, 84:24-27.)

If Israel had remained faithful they would have had all the blessings and privileges of the Melchizedek Priesthood, but instead they were confined to the scope of the blessings of the Aaronic Priesthood and also became subject to the measures of the "Law of Moses," which contained many temporal laws some of which were severe and drastic in their nature. This condition continued until the resurrection of Jesus Christ when this carnal law was fulfilled and was replaced by the fullness of the gospel. The Aaronic Priesthood did not lose the right to the ministering of angels in the days of restoration when Jesus Christ came to fulfil the law and this power continues in the Church today, which is fully attested in the words of John.

We should understand, however, that while Israel was restricted in the power of the priesthood from the days of Moses to the days of the ministry of our Savior, yet the prophets in Israel, such as Elijah, Isaiah, Jeremiah,

Ezekiel, and Daniel, were blessed with the Melchizedek Priesthood, but this priesthood was not given to others. Most of these prophets were not of the tribe of Levi, but were from the tribes of Judah, Ephraim, and others.

The Prophet Joseph Smith said, "All Priesthood is Melchizedek, but there are different portions or degrees of it. That portion which brought Moses to speak with God face to face was taken away; but that which brought the ministry of angels remained." (*Teachings of the Prophet Joseph Smith*, pp. 180-181.)

(2) The Priesthood of Aaron, or the Levitical Priesthood, will not end when the sons of Levi make their offering in righteousness. This priesthood continued in the Church which was organized by our Redeemer and continued until the days when apostasy drove the Church into the wilderness. There will be need for this priesthood in this dispensation at least as long as time endures and mortals dwell upon the earth.

Joseph Fielding Smith

When to say it—and when to be silent

Richard L. Evans

As was observed centuries ago: There is "a time to every purpose. . . ." And there are times when some things should be said, and times to keep silent. There are times when we are tempted to make cutting comments, when the quality of kindness (and good sense itself) would suggest that we keep silent. Sometimes on the playing field we see the dangerous practice of "piling on"—piling on and pushing the bottom player a little farther down into the dirt. In life there is also the practice of "piling on"—with words—and pushing people down a little deeper. Sometimes we see it among children. If one of them has made a misstatement or a mistake, all present sometimes seem to outdo one another in embarrassing the unfortunate offender. But even as adults, too many of us, too often, are cutting in our comments and too sharp with our tongues. Too many of us correct others cruelly, with the wrong spirit, at the wrong time. Even in families, correction is often ill-timed; and the intended lesson may be lost by the resentment that comes with being embarrassed before others. There are times to speak up; there are times to say what should be said. There are truths that must be spoken, falsehoods that must be challenged, misimpressions that must be corrected, and facts that must be made known. But

the ill-timed lashing of an uncontrolled temper or a loose and irresponsible tongue can do irreparable damage. No friendship, no household, no marriage, no society is strong enough to remain unmarked by unbridled sarcasm or by cruel comment. Whether uttered inadvertently or otherwise, we are responsible for the weight of our words, and we should weigh them well before we let them loose, having the good sense sometimes to be silent, and not to let temper or bad timing void the lessons that might have been learned. And on those occasions which must and do call for sharp correction, we should show "forth afterwards an increase of love toward him whom [we have] reproved,"¹ for love can make correction lasting, but hate only hardens the human heart. May God give us the good sense to know what to say, and when to say it, and when to be silent; and give us also the great quality of kindness so that what is said, will correct and not merely cruelly cut.

"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, JUNE 27, 1954

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¹Ecclesiastes 3:1.
²Id. & C. 121:43.

"For Good or Evil..."

by Helen Hinckley Jones



"He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues. . . ." (P. of G. P., Joseph Smith 2:33.)

JOSEPH lay on his bed, staring up through the darkness, thinking through the years that had passed since his vision in the Sacred Grove, and praying, he said, "for forgiveness of all my sins and follies."

Gradually his room filled with light, and in the center of the light as if the rays emanated from him, stood a heavenly personage. The Angel Moroni described a book, written on gold plates, which was buried in a nearby hill. The Hill Cumorah Joseph saw with such exactness that he was able the next day to go there, find the slightly convex rock he had seen in his vision, and lift it, to reveal a stone vault in which were the promised plates and other ancient records and relics.

This part of the Prophet Joseph's story every child in the Church can recite. But something else happened that night when Moroni talked with Joseph. He gave the obscure, unschooled farm boy a promise: "Your name shall be known for good and evil among all nations, kindreds, and

tongues." (See Pearl of Great Price, Joseph Smith 2:33.)

It has been a century and a quarter since the Angel Moroni spoke what must have seemed to Joseph astonishing words. What has happened since that time toward the fulfillment of that promise?

To begin with, there are a million and a quarter members of the Church of Jesus Christ of Latter-day Saints who know the Prophet's name "for good." This is an amazing growth in membership—from six to 1,246,362 in 124 years. Yet this is not really a large number when compared with the population of the world or of the United States or even of a single great city. How many people who are not members of the Church now know the Prophet's name "for good or evil"? To find an accurate answer would be impossible, but to find a "relative" answer would not be too difficult.

To find this "relative" answer I talked with one hundred people from thirty states (excluding Utah and Idaho) and seven foreign countries.

One hundred people, all interviewed in the United States, can show only a "tendency" or "trend," but I felt even this would be interesting. Of these, three chanced to be "Mormons," and nine said they had never heard of Mormons or Mormonism.

"How do you happen to know about the Mormons? I asked the remaining eighty-eight, and these were the answers they gave in this order of frequency: "I have known Mormons (neighbors, fellow workers, civic workers)"; "I have read books or magazine articles about them"; "I have visited Utah"; or "I have seen Mormon churches or temples"; "I have heard the Tabernacle Choir"; and finally, "I have been contacted by missionaries."

I next asked: "Do you know about Joseph Smith? Brigham Young?" and as a control question, "Sam [Samuel] Brannan?" Sam Brannan was a colorful pioneer who arrived in California in pre-gold rush days as head of a group of Latter-day Saints. It is conceivable with the

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name (he was connected with the famous Vigilantes as well as dozens of West Coast enterprises) may have been well known a hundred years ago. Only three out of the hundred could identify Sam Brannan. Sixty knew of Joseph Smith, and eighty-four knew of Brigham Young.

This does not mean that more than half the people in the United States know about Joseph Smith, but it does show that his name is unusually well-known.

"For good and evil," Moroni said. This part of his promise challenged my attention. I did not ask those I talked with to check a list of character traits. I did not want to put words in their mouths. Instead I said rather casually, "What do you think of the 'Mormons' you know?"

The answer which was given most often was that "Mormons" are sincere in their worship; they are deeply religious; they are devout; they are willing to forsake physical for spiritual things.

Our neighbors think that we are industrious, that we make good farmers, good doctors, good lawyers, good cooks, good housekeepers, that we excel in anything we try to do because we are willing to work harder than other people. Especially are we good homemakers and parents.

One young mother who is very active in her community church laughingly told me that her friends were beginning to call her "the convert" because she has so much praise for the Mormon family in her neighborhood.

One woman said that when her Mormon neighbor's husband died, "People carried enough food into that house to feed them for a week or more. I heard that the group of men he belonged to at the Church helped with the funeral expenses."

"Do you feel that they help only each other?" I asked.

"My, no. They're the best folks we've ever lived next to."

Another woman told me, "I had my choice of lots when we built. One was next to a Mormon family, and one wasn't. We bought next to the Mormon family. Mormons have the sort of children I want my children with. Besides they're so neighborly."

Interest in other people's children is evidenced by the Church youth program. "You do so much for your young people," several people said, and one teacher from a small, rather remote town said that there were eight Latter-day Saint children in their high school, all of whom held some class or student body office.

"They're prepared for leadership," she said.

One young woman who had been reared a Methodist was active in an MIA organization in Yuba City, California. "I've never had such good wholesome fun in my life as I had then," she said. "We learned things, too, and there was a warmth and love that you could actually feel. I've never experienced it in any other group."

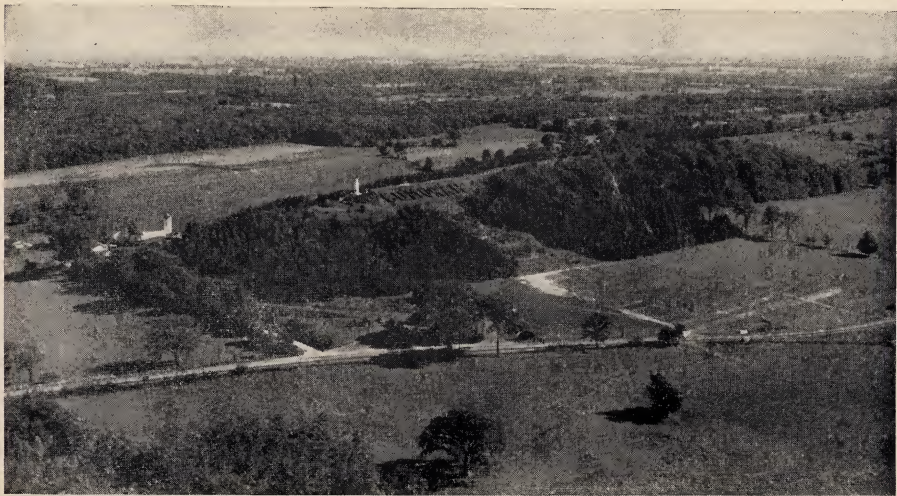
The welfare plan has captured the interest of people everywhere. "We saw your warehouse," a San Diego couple said. "Down on University, isn't it?" Wherever there is a welfare facility, there is an active interest in the Church with an "insurance plan."

One woman stated that in the building of their church there had been single gifts of \$50,000 and \$108,000 as well as of a large tract of expensive land, but she thought it was remarkable the way so many members of the "Mormon" Church pay tithing and donations besides!

There were comments on the number of "Mormons" who are well educated, the number that go to college, the number who are scientists, professional men and women, and the number who excel in the arts.

(Continued on page 658)

Panoramic view of what has been popularly called "The Cradle of Mormonism." The monument-crested Hill Cumorah can be seen in the upper center of this photograph. This is the landscape that the Prophet Joseph Smith knew and loved as a youth.



Do You Need the Family Hour?

by Dr. Rex A. Skidmore

PROFESSOR OF SOCIOLOGY AND SOCIAL WORK,
UNIVERSITY OF UTAH



Games of skill and fun will heighten the spirit of the family hour.

NINE-YEAR-OLD Judy, freckled faced and vivacious, told her closest friend, "I don't like to go home, I'm lonely there." Yet her house was a large stone structure situated in a desirable residential area. What was the trouble? Mother and father and brothers and sisters lived in the same house, but they hardly knew each other. The house was a place in which to sleep and gulp some food occasionally. Little human warmth or love dwelt within its walls.

Large rooms and ornate furnishings do not make a house a home. Beautifully decorated walls may reverberate only loneliness unless the occupants are loving, sympathetic, and understanding. Happiness and security are close companions of families which love each other, regardless of the pretentiousness of the

dwelling or the kind of roof over their heads.

Probably never in the history of civilization has there been greater need for closer parent-child relations and stable families. Trouble lurks at nearly every turn. Last year, for example, in the United States, one million children between the ages of ten and seventeen, had dealings with the police (one child in eighteen); 100,000 spent at least one night in jail; and 385,000 were taken to the juvenile courts. Nearly 400,000 families are broken annually by divorce and many other thousands are psychologically shattered although the members continue to live behind the same front door and walk on the same carpets. Thousands of additional homes are lacking in love, in spiritual warmth and understanding, and in kindness. Many children and

adults are hungering for the glow and warmth of a loving hearthside. What can be done to reduce these problems? How can parent-child relationships be strengthened, bringing stronger families and better citizens? One answer is the "Family Hour," enthusiastically recommended by the Church.

One of the important instructions given by President Joseph F. Smith, at the annual conference, April 1915, related to the "duty of parents to teach their children the principles of the gospel." Some of the stakes had adopted a home evening for "this purpose, upon which the children are gathered together once each week to spend the evening with their parents, at which time the parents take special delight, in teaching them, among other things, the principles of

the gospel.⁷¹ President Smith had told the Saints at conference:

A great and important duty devolving upon this people is to teach their children, from their cradle until they become men and women, every principle of the gospel; and to endeavor, as far as it lies in the power of the parents to instill into their hearts a love for God, the truth, virtue, honesty, honor and integrity to every thing that is good.⁷²

On April 27, 1915, the First Presidency issued a communication addressed to presidents of stakes, bishops, and parents in Zion stating that in order to teach the gospel in the home and to bring families closer together they advised and urged the

... inauguration of a "Home Evening" throughout the Church, at which time fathers and mothers may gather their boys and girls about them in the home and teach them the word of the Lord. They may thus learn more fully the needs and requirements of their families; at the same time familiarizing themselves and their children more thoroughly with the principles of the Gospel of Jesus Christ. This "Home Evening" should be devoted to prayer, singing hymns, songs, instrumental music, scripture-reading, family topics and specific instruction on the principles of the gospel, and on the ethical problems of life, as well as the duties and obligations of children to parents, the home, the Church, society and the nation. For the smaller children appropriate recitations, songs, stories and games may be introduced. Light refreshments of such a nature as may be largely prepared in the home might be served.

Formality and stiffness should be studiously avoided, and all the family should participate in the exercises.

These gatherings will furnish opportunities for mutual confidence between parents and children, between brothers and sisters, as well as give opportunity for words of warning, counsel and advice by parents to their boys and girls.⁷³

The First Presidency requested that the presidents of stakes and bishops throughout the Church set aside at least one evening each month for this purpose and keep that time free of all other Church activities. They promised, for those who would obey this counsel, that "great blessings will result. Love at home and obedience to parents will increase. Faith will be developed in the hearts of the youth of Israel, and they will gain power

to combat the evil influences and temptations which beset them."⁷⁴

In 1917, Dr. Joseph F. Merrill, of the presidency of Granite Stake, at quarterly stake conference, stated that he remembered President Frank Y. Taylor's (of the stake presidency) telling the people on different occasions that they should have a "home evening" and that he had promised them that if they would observe this practice faithfully and diligently, that no member of their family "would ever be lost; that there would be in the homes of the people of this stake of Zion, a peace and love, a purity and joy, that would make our home life ideal."⁷⁵ Elder Merrill went on to say, "It seems to me we can find one evening a week when the family will assemble around the hearthstone and make this the most pleasant and profitable time of the whole week."⁷⁶ President Merrill then added, "In every home in this stake of Zion we should like to have Monday evening observed as Home Evening."⁷⁷

By 1918 the Home Evening had become an important movement among the Latter-day Saints, giving parents an opportunity to "spend an evening a week under the sweet influence of home in family reunion and pleasure. All Church workers are exempt that evening from other duties." The Home Night was becoming "one of the most pleasant and agreeable of gatherings, growing more and more interesting and attractive to every member of the family."⁷⁸

Again in 1946, the General Authorities of the Church stressed the importance of families getting together and strengthening each other. The Relief Society was given the specific assignment of encouraging, planning, and supervising the "Family Hour" program in Latter-day Saint homes in all the wards and branches of the Church in co-operation with other auxiliaries and the priesthood. In 1947 the "Family Hour" was adopted as the approved new name for this activity with the understanding that each family should meet regularly at an hour convenient to them, whether it be once a week or once a month.

⁷¹*Ibid.*, p. 734.

⁷²"Duty of Parents to Children," *THE IMPROVEMENT ERA* 18: 636, May 1915.

⁷³*Ibid.*, pp. 636-37.

⁷⁴"Home Evening," *THE IMPROVEMENT ERA* 18: 733-734, June 1915.

⁷⁵*Ibid.*, p. 204.

⁷⁶*Ibid.*, p. 205.

⁷⁷"Home Evening," *THE IMPROVEMENT ERA* 21: 477, April 1918.

It could be in the afternoon or in the evening and at times could be away from home for a picnic or some other enjoyable activity.

One of the fundamental reasons for the Family Hour comes from the commandment found in the 68th section of the Doctrine and Covenants, verses 25 and 28:

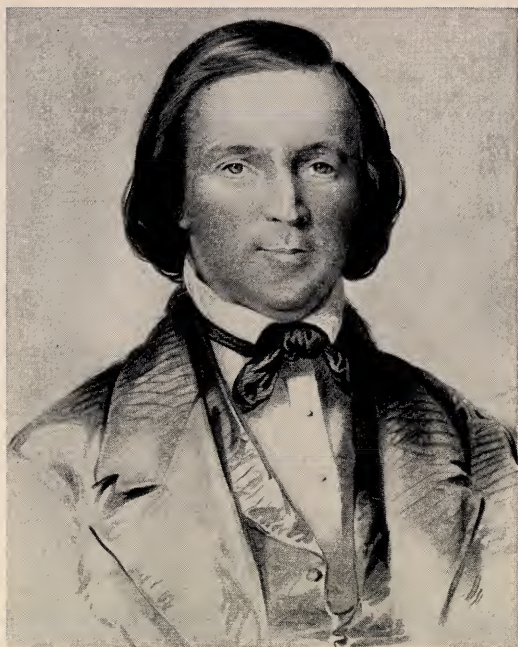
And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

And they shall also teach their children to pray, and to walk uprightly before the Lord.

In addition to being an ideal place for teaching the gospel, the Family Hour is a choice activity for strengthening the family as a unit and in helping to develop wholesome personalities. And this world certainly needs more stable families and mature personalities. Divorce and desertion are common in many areas of the world. Thousands of children know little about their parents who work outside the home and take little interest in them. What could be better to help reduce some of these problems than bringing mother, father, and children together in a loving friendly, informal atmosphere to learn, talk, and play together?

Two boys in their early teens, John and Rodney, sold newspapers on the streets in a large city during the depression of the 1930's. Their home life being very difficult, they decided to run away. They saved enough money to buy bus tickets which took them outside the state. John was taken in by a faithful Latter-day Saint family where he worked and matured. This family had daily prayer and a weekly home night. John felt secure in the love and warmth of this humble setting. The other lad bounced from place to place, never being so fortunate as to feel the glow from a hearthside encircled by love and acceptance. Where are the two boys today? John is a successful high school teacher, a leader in his Church and community. Rodney is behind bars in a state prison with twenty years "hanging over his head."

(Continued on page 657)



Brigham Young, drawn from life.

"Route From Liverpool To Fredrick

With Sketches and

Fredrick

by Doyle L. Green

CONCLUSION

AS YOUNG Artist Fredrick Piercy crossed the plains with a band of immigrants in 1853, making sketches of important places along the way to be published by Elder Franklin D. Richards in a book in England, he came in contact with the usual hardships and trials of pioneer life—Indians and buffalo, wind, rain, and mud, hot sand and burning sun, sickness, and death. Of these experiences he wrote briefly in his journal. But as his purposes were far different from those of the pioneers, he recorded other things also which may have been of passing interest only to them.

After having gone to Carthage and Nauvoo he had rejoined the com-

Chimney Rock.



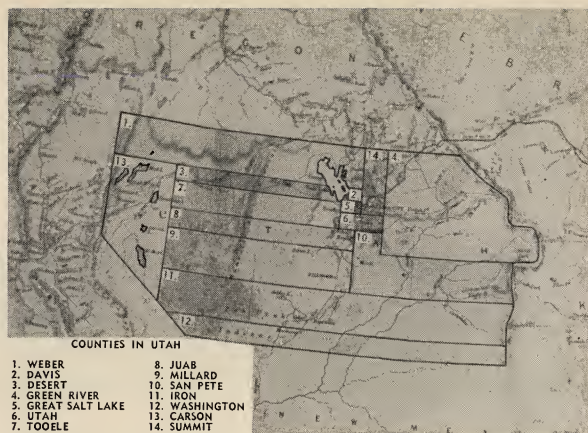
Great Salt Lake Valley"

Accounts By —
Piercy

MANAGING EDITOR

pany at Kanesville, and when they reached the Missouri River, twelve miles distant, he made the sketch of the "Council Bluffs Ferry and Group of Cottonwood Trees," which has been colored and used on this month's cover. Interestingly enough, a large steel and concrete structure called "The Mormon Pioneer Memorial Bridge," has been erected over the site of the crossing. In his journal Mr. Piercy wrote:

"The ferry-boats are flat-bottomed, and large enough to carry two wagons of the ordinary size. The starting point is usually chosen a considerable distance up the stream, so that the current may assist in conveying the boats to the landing place on the opposite side of the river. . . . The camping place on the west side of



Portion of map reproduced in the book "Route from Liverpool to Great Salt Lake Valley" shows how Territory of Utah looked in 1854.

the Missouri was about a mile from the landing, in the vicinity of 2 springs, near the site of Winter Quarters. I paid a visit to the old place, and found that some person had set fire to the last house that remained of the once flourishing settlement."

The company crossed the Elk Horn River on June 13. Three days later

the young artist demonstrated that he could do other things than draw:

"A serious accident occurred to Henry Radnell. He got under his wagon to secure the tar bucket, and very carelessly left his right leg projecting outside the wheel. The team, left to itself, started on, and the

(Continued on following page)

Fort Laramie





Scott's Bluffs

Liverpool to the Great Salt Lake Valley

(Continued from preceding page)

wheel passed over his leg and broke it. Learning that something was the matter I hastened to the spot, and soon saw that if I did not do something for him his chance of getting his leg set was a very poor one. I therefore took the case in my own hands, and turned surgeon, although I had never before seen a broken limb. In the first place I screwed up my courage to the sticking place and bared both of his legs. I then took particular notice of the exact position

of the bones in the unbroken leg and the position of the foot, and placed the right leg and foot in exactly the same position, and kept them so by means of two boards which I nailed together. These, with the aid of thin sticks or splinters bound round the leg, with abundance of rag, seemed to answer the purpose. The continual jolting of the wagon rather retarded his recovery, but I am happy to say he got on very well."

Two days later, on June 18, Mr. Piercy again showed that he was more than a city dandy along for the ride, although it is evident that some members of the company tried to extend to him special privileges:

"Commenced our day's travel with the disagreeable knowledge that we should have to double team through a deep slough. It proved much worse than our fears, for with many of the wagons a triple team was necessary. The men were over their knees in mud, and how the ladies got through I don't know and hardly dare conjecture. Elder Miller recommended me to keep in the wagon as he thought the mules could pull me through, but when in the mudhole it was evident to me that if I remained in the wagon there we should stick, so into the mud and slush I jumped, and by plying the whip vigorously I got the team through. Once in the mud and thoroughly bedaubed I thought I had better make the best of it, so I borrowed an ox whip, which, with putting my shoulder to the wheel, gave me healthful and useful employment until all the wagons were through."

Neither was Mr. Piercy unmoved by seemingly little things. Even though his journal was very short, the loss of a silk handkerchief merited a paragraph:

"Monday, the 11th of July, while in camp I laid a silk handkerchief upon the grass, after washing it, expecting that the sun would dry it in a few minutes, but fortune ordained otherwise. My attention was suddenly attracted to the spot where I had left it by hearing a girl cry out—'O look'ee there! If there isn't a



Independence Rock

critter a eatin' something,' and sure enough there was, for that moment I saw the bright red corners of my best silk handkerchief vanish into a cow's throat. I learned that it was no uncommon thing for these animals to appropriate such delicate morsels."

Although he made forty-five drawings which were reproduced in the book, *Route From Liverpool to Great Salt Lake Valley*, there was one picture he wanted to paint along the way that proved to be a great disappointment to him. Of this he recorded:

"Wednesday, the 13th (July) In the guides there is a notice of a 'Lone Tree.' All through the journey the lone trees had been in my imagination until at last I had associated an interest, a sort of romantic idea, with it, which became quite exciting. I pictured to myself an old, weather-beaten, timeworn tree, standing in mournful solitude on a wide-spreading prairie, having to encounter alone the attacks of the elements, with no companion to share the storm, or help break its fury. I could imagine it on a cold winter's night with its arms bare of foliage, tossing them in sorrow in the wind, being desolate and alone. Even sunshine and re-



Devil's Gate

freshing showers must be melancholy pleasures to a lone tree, for do not they prolong its dreary isolation. I started off ahead of the company with the intention of making a compli-

mentary and therefore careful sketch of this tree, but I could not find it. Some unpoetical and ruthless hand had cut it down, so my hopes were

(Continued on following page)



Great Salt Lake

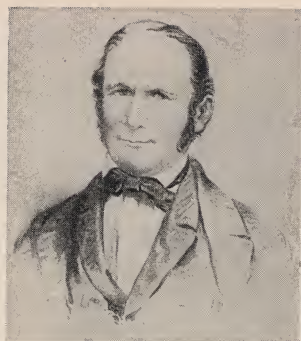
Liverpool to the Great Salt Lake Valley

(Continued from preceding page)
blighted and my occupation was gone."

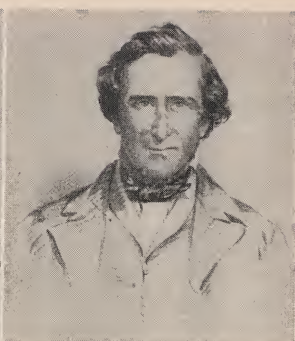
Landmarks of a more permanent nature along the trail gave the artist an opportunity to make use of his "occupation." His sketches of some of these are reproduced on these pages. He also made the following written descriptions:

"Saturday, the 16th (July) Travelled 13 miles and camped on the Platte. Chimney Rock in sight all day, and Scott's Bluffs in the evening. Chimney Rock is on the south side of the Platte, and on my journey home I made the accompanying sketch of it, engraved on steel, which is a view taken nearer by three miles than could be obtained from the north side.

"Monday, the 18th (July) In the morning met 27 Elders from Great Salt Lake Valley on missions. They informed us that they had had a quick and an agreeable trip so far. We spent half an hour with them, and then separated, they to the rising and we to the setting sun. Scott's



Heber C. Kimball



Jedediah M. Grant

Bluffs were in view all day. They were certainly the most remarkable sight I had seen since I left England. Viewed from the distance at which I sketch them the shadows were of an intense blue, while the rock illuminated by the setting sun partook of its gold, making a beautiful harmony of colour. They present a very singular appearance, resembling ruined palaces, castellated towers, temples and monuments. In the foreground of the engraving are seen some emigrants hunting the buffalo.

"Friday, 22nd (July) Traveled about nine miles over a good road to Fort Laramie, and sketched what little I could see of it, but not having time to cross the river, I was unable to obtain a complete view of it until my return, when I made that which is used in this work.

"Saturday, 30th (July) Left Grease Wood Creek, and stopped about an hour at the Alkali Lakes to obtain saleratus. . . . We then proceeded to the ford of Sweetwater, about a

(Continued on page 663)



Great Salt Lake City in 1853.

To Everything a Season

by Joyce Knudsen

WHEN Arlene pressed the buzzer at the back door of the little apartment she expected the door to be opened by a small bustling figure in gingham, radiant with the exciting busyness of new motherhood. It was the father, a boy, really, who opened the door in a distracted manner, hesitated, and motioned her into the cave of drying baby clothes and unwashed dishes that was the kitchen. From the bedroom came the crying of a three-weeks-old baby.

Arlene put down the empty cup in her hand and forgot the lame joke about the classic cup of sugar bringing new neighbors together. "Is something wrong?" she asked.

The boy could not even manage a smile. "Everything at once, I'm afraid. My wife had an attack of appendicitis night before last. The doctor said he shouldn't have to operate if Pat can have a week in bed. We haven't any relatives here and I can't get a whole week off from work."

"Oh, I'm so sorry. I've only met your wife two or three times since you moved in and when I came in last week to see the baby everything seemed to be going so well."

From the bedroom the girl called shakily, "Johnny?"

"It's Mrs. uh-Low, honey. Listen, did you get out of bed to stop the baby crying?"

He started down the little hallway. An emergency was no time for conventions and Arlene followed. The girl was in bed, holding the baby guiltily, her pretty face a mask of illness and despair. Gone was the young shyness of a few weeks ago. She looked to Arlene for understanding.

For the moment the baby had fallen asleep against his mother's shoulder. Arlene bent forward to look at him and her heart lurched. Fat little cheeks squeezed his eyes into slits of concentrated sleep and pressed his tiny mouth into a rosebud.

"Look," Arlene said, "let me give him a bath."



The girl handed up the small bundle gratefully. When Arlene laid him on a towel on the table he opened his eyes and quietly studied her. When she wiped his face he wrinkled his button nose and crinkled his eyes, but he made no sound.

She bathed him, a little awkwardly but thoroughly, and when she picked him up, soft and clean, she felt an unexpected thrill.

"I don't suppose you'd consider it," she said quietly to Johnny, "but I'd

be glad to take him for a few days until your wife can get on her feet again."

He looked at her, his young face mirroring the struggle between worry and the desire to carry his own load. "Oh, you couldn't do that. It would be too much work." He hesitated, moved to the bedroom, turned back. "She's sleeping. This is the first time the medicine has had a chance to work."

(Continued on following page)

TO EVERYTHING A SEASON

(Continued from preceding page)

"That settles it," Arlene said gently. "Your wife needs rest. It's only for a few days. You bring his bottles, clothes, and crib upstairs."

She wrapped the baby carefully and started up to her own apartment with him. Hugh would be pleased when he came home and discovered the new boarder. But would he be so pleased when he found out that there would be a baby of their own next spring? Two or three years it had been since they gave up hope. How will it be when he realizes he can't dash off to the golf course any old time or decide at a moment's notice to take in a concert?

JOHNNY folded the last of the clean baby clothes into a neat bundle and looked about to see if there was anything else to go upstairs. He wished he knew where to direct his bitterness. From the long distance that was only a year ago he could hear his father's voice:

"Pat's a fine girl, Johnny, but you're both just too young. You don't know the troubles and emergencies that might crop up."

And the determination of his own easy answer! "Because we are young we'll have resilience and initiative that we won't have when we're old. We can adjust better."

Thinking of the past would do no good, he realized. Right now he must get busy—if there were any eggs left in the refrigerator. And if there weren't, they'd have canned beans; he was hanged if he'd let anyone else know of their predicament by going around borrowing eggs.

THROUGH the dining room window Nora Duncan, who lived across the street, glanced at the small apartment block. Now that was odd—a glimpse of Mrs. Low hurriedly carrying a baby around a corner of the outside stairs at the back. With frank curiosity she watched a few moments longer, then decisively picked up the phone.

"I'm sorry to trouble you, my dear. Is anything wrong with that new baby?"

After listening she responded, "No wonder the young man's distracted. Well, I'll take care of the laundry. I'll go over and round it up after dinner."

As she put down the receiver she thought, I can do better than that—there's an extra peach pie in the pantry.

ARLENE fumbled for the lamp switch in the darkened living room. Dropping into a corner of the settee she looked drowsily toward the clock and then at the small chubby face in the crook of her arm. "Well, aren't you the good little boy—sleeping a whole hour past your two o'clock feeding."

About the time the baby began dozing with the warmth of a stomach half full of milk, Arlene was wakening. Her senses grew pleasantly alert to the strange quiet of the apartment, the delightful sensation of having the soft little child in her arms.

Her heart sank as she heard footsteps in the bedroom. Hugh had been amused by the baby's unexpected presence when he came home last night, but home-office reports had kept him occupied until nearly bedtime. It was then she had told him about their own baby. He had really seemed pleased, but how would he react to this strange routine of disturbed sleep and the change it

must make in the life to which they had become accustomed?

He grinned around the corner sleepily. "How long does this go on?"

"Just another five minutes or so. He's nearly finished the bottle."

"But for how long?"

"Oh, just a few weeks really. Then they sleep all night."

He joined her on the settee, sitting on the edge of the cushion and peering curiously over her arm. After a moment he chuckled quietly, "For all the world like a baby squirrel, isn't he?"

As if in protest, the dozing baby lifted one small eyelid, still busily finishing off his nocturnal snack. The tiny dark eye stared at Hugh, then lazily closed again.

They leaned together, shaking with laughter. Hugh addressed the impassive little face apologetically. "Look, Pinocchio, I meant you were mighty cute—those nice fat cheeks, and it looked as if you were stowing them full of food for the winter."

Suddenly solemn he went out to the kitchen.

Between the shuffling of dishes she caught his words.

"... just a few weeks, or even a few months. Where's the mustard, Arlene? Half an hour's sleep—all right, maybe an hour—what's that?"

He appeared in the doorway grinning mischievously, thrusting an outsize sandwich toward her. "To say nothing of the delicious snack your digestion wouldn't be able to stand in another twenty years!"

She ducked her head to blink away the quick tears of delight. "Oh Hugh, I should have remembered that your way of life means enjoying everything in its time. 'To everything there is a season, and a time to every purpose under the heaven. . . .'"

JOHNNY had dressed quietly, after leaning over Pat's relaxed form to touch her forehead. No trace of fever. Walking toward the kitchen, he realized that for the first time in two days he had lost the deadly tension.

With the baby in good hands he had been able to concentrate on bringing the apartment back to normal. There wasn't an unwashed dish



(Concluded on page 670)
THE IMPROVEMENT ERA

ALBERT M. TALMAGE

Retired Editor of

The Messenger to the Sightless

by Irene E. Jones

PERHAPS no greater tribute can be accorded a man than to say of him: "He served faithfully and well his fellow men." Such a statement can be made in all sincerity about Albert M. Talmage. Gentle, kind, hospitable, and at the same time most reticent in giving information for publication regarding himself—these are the attributes that characterize the lovable retired editor of *The Message to the Sightless*.

Albert M. Talmage was born in England in October 1867. His parents joined the Church of Jesus Christ of Latter-day Saints shortly after his birth. When Albert was about six years of age, he sustained an injury to his left eye which completely destroyed his vision. Soon afterward the other eye became affected and eventually resulted in total blindness.

In 1876, Albert's parents left England and came to Provo, Utah.

There was no school for the blind in this state at that time, and his parents were reluctant to send him to an outside institution. They, however, secured some fifteen or twenty books in line-letter, and Albert taught himself to read. In 1897 Utah opened a school for the blind at Ogden, and Albert entered as one of its first students. It was here he met and later married Miss Sarah Whalen, who was a teacher in the school. He continued his studies at Ogden for a short time, and then entered Brigham Young Academy (now University) at Provo. While pursuing his work here, he also familiarized himself with various systems of reading used by the blind, as well as the different industries pursued by them, such as hammock making, reed weaving, basket-making, chair-caning, etc. He also became expert in the use of the typewriter.

SEPTEMBER 1954

After attending Brigham Young Academy for two years and studying privately at his home, he returned to Ogden to teach at the school for the blind. He held this position for three years.

While at the school, Mr. Talmage was dreaming of and planning a greater service to his fellow blind. For some time he had been impressed with the great need for literature for the discouraged, adult blind members of the Church, who were clamoring for religious reading matter and encouragement.

Upon leaving the school in 1903, Mr. Talmage took up the work of printing. He laid his plan before Brother David O. McKay, who was at that time president of the Weber Stake Academy. Brother McKay granted him permission to set up a printing machine in a room at the academy. The laborious task of collecting funds to purchase a printing press was soon underway. By subscriptions and contributions, the sum of seven hundred dollars was collected.

In 1904, under the direction of President Joseph F. Smith, an organization was incorporated with a charter under state's law known as "The Society for the Aid of the Sightless." This society was composed of

four officers and three board members, Brother Talmage being manager, and his wife, secretary—a position which she held until released by death. Under the direction of this board, Brother Talmage undertook the missionary tracts, memory gems, and other Church literature. Then, he set about to print the Book of Mormon. This, however, was a long and tedious job, due to the fact that he had only a handpress worked by a long lever. His wife read to him from the book, while he cut the Braille characters on the plates prior to their being transferred on paper. He had completed only the first and second books of Nephi when a new difficulty arose—a change in the Braille system. This stopped the work on the Book of Mormon.

It was at this time, in 1912, that Brother Talmage's mother passed away, and he and his wife moved to the family home in Provo to care for his father.

While waiting for the controversy on the Braille characters to be settled and an international system to be adopted, Brother and Sister Talmage conceived the idea of a monthly magazine to be published for the adult blind, as an adjunct to the Society for the Aid of the Sightless. The first issue of this magazine,

which they called *The Messenger to the Sightless*, appeared in 1912, with twenty-five copies. It carried current items of interest, Church literature, and doctrinal material. Since its beginning, up to the time of Mr. Talmage's retirement in May 1953, the magazine has not missed a single issue and has been prompt on the date of delivery. Besides being sent to every state in the union, the magazine now goes to China, Egypt, Australia, Turkey, England, France, Germany, Canada, and Mexico.

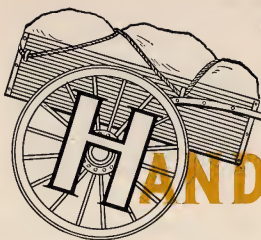
EDITOR'S NOTE

Albert M. Talmage, brother of the late Elder James E. Talmage of the Council of the Twelve, has rendered a lifetime of service to the sightless the world over—inside and outside of the Church, through his counseling and his publishing activities. We feel that this is a well-deserved tribute to him.



—Photo by Ellis O. Hinseu

(Continued on page 660)



HANDCARTS WESTWARD

by Helen Kimball Orgill

SYNOPSIS

Pamela Brownlee, a member of the Willie handcart company, is on her way to Salt Lake City to join her fiancé, David Weiler. There is an early fall and an early, heavy winter. The handcart company of 120 carts and five wagons soon encounters difficulties because of inadequate equipment. Food-stuffs become scarce and are rationed. With each westward mile, travel becomes more difficult in the rigorous weather. After making the last crossing of the Platte River, the company has camped east of Rocky Ridge, in a freezing, destitute condition, unable to advance farther. As the snowstorm subsides, Ella organizes an afternoon party as a morale builder for the children of the group. Meanwhile, the rescue teams from Salt Lake City have inched their way through the fierce storms and are approaching the camp of the pioneers.

CONCLUSION

THE LAST crossing of the Sweetwater was reached in a howling blizzard, and they knew it to be waist deep in places and a hundred feet wide. Freezing and starving, they stood irresolute in the snow. Andrew Smith, captain of the twenty single women, proved himself to be truly one of God's noblemen; he unhesitatingly carried men, women, and children on his back in that ice-blocked river, until his quivering body was drooping from exhaustion.

Desperately trying to keep up his faith and hope and instill it into those under him, Captain Willie waited for the appearance of the promised relief party. If they were on their way, they were certainly not making fast enough time. If it went on much longer, their present stopping place

would be a vast burying ground. Though his feet were frost-bitten, he decided on a perilous mission. Turning to Joseph Elder he said, "I would like you to go ahead with me, Joseph, and urge the boys who have come to help us to make more speed." To the others he gave final orders, "Press on to the nearest place where wood may be found."

Captain Atwood took over the reins of leadership, difficult as they were. With all his strength, all that he could muster, he urged the company forward. But the idea of going anywhere was finally given up. They settled in their tracks! It was in this condition that the relief party found them.

As the sun was sinking behind the distant cliffs, several wagons were sighted approaching. The news spread like wildfire:

"They've come! Relief has come!"
"Praise the Lord we're saved."

With bleeding frost-bitten hands and weakened by hunger and exhaustion, Pamela tottered forward, her mind clear and her will invincible.

"O dear God, there is my David!"

At last came the moment both had dreamed of after weary months of separation. Pamela found herself clasped in her David's loving arms. What sweetness, what a feeling of security his nearness brought her! Looking at her bedraggled hair, frost-bitten face, toil-hardened hands, and wasted frame, he breathed,

"My darling, oh my darling, what you have been through."

And with his disarming smile and proud look, he kissed her again and again.

There were questions to be asked and answered. Elliot volunteered information, "President Young likes David's way with the cattle, so what do you know, he's one of the foremen on Antelope Island." Then with a twinkle in his eye he continued, "Even President Young isn't going to make a preacher out of David. I guess he thinks there's more good preachers than good stockmen."

"Never mind," smiled Pamela "we'll have many sons who—"

"There you go, molding men's lives before they are even born," and they both laughed together.

Captain Grant, with a tightening of the throat, noted the happiness reflected in the faces of the reunited lovers. Reluctantly he spoke, "I know you would like nothing better than to accompany your girl back to the valley, David, my boy, but you and Elliot are listed to go with us to the rescue of the other stranded companies. We have about a thousand men, women, and children yet to bring relief to."

The weary but still able shoulders of James Willie were now relieved of their herculean task. William Kimball took his place to lead the company the rest of the way. The rescue party had broken a trail through the deep drifts, and he was anxious to capitalize on it by getting started back as soon as possible. But his urgings fell on deaf ears. They sang "Come let us anew, our journey pursue," but the warm fires and needed food were too pleasant to leave. It was next afternoon before the company was finally on its way. By then another blizzard had come up, and the broken trail was drifted





Desperately trying to keep up his faith and hope and instill it into those under him, Captain Willie waited for the appearance of the promised relief party.

over again. Of chief concern were those farther behind, the Martin, Hunt, and Hodgett companies. But with the delay, provisions were cut down, and disaster threatened even those who had been fed and warmly clothed. Indeed that evening proved to be the worst one of the trip. Fifteen succumbed. Grandfather Tolliver bade a sorrowful farewell to the mate of his long and useful life.

Next day, five teams were met from Salt Lake City and from then on, more appeared at intervals. On the ninth of November, Captain Kimball halted his wagons filled with weak and weary humanity on the corner where now stands the Hotel Utah in Salt Lake City. Words fail to describe the scene which followed. Hundreds had turned out to meet the ill-fated company, and in less than an hour, every man, woman, and child had been taken into homes and treated with a tenderness that brought tears of joy.

Stephan Weiler was there to meet the arrivals and took Pamela and her father and brother into their

cozy little cabin. And with open arms Serena welcomed her dear friends, the Saunders.

WEDDING plans were soon underway for the young people. But they had a longer wait than they had anticipated. Captain Grant and his Utah mountain men faced the east with a task of superhuman proportions. Sunday, October 26, they spent in fasting and prayer to find out the will of the Lord in their behalf. They had met Joseph A. Young four days before, at Devil's Gate. These young men had run out of provisions and with exhausted horses deemed it wise to await the coming of their companions. After getting Joseph Young and Abel Garr started out again, the day was spent in mending wagons and harnesses. They felt a growing alarm for the Edward Martin company, along with the wagon trains of William B. Hodgett and John A. Hunt. It had been six weeks since the Richards party had passed them on the plains.

Joseph A. Young and Abel Garr

reported on their return: "The first night out, our horses wandered into the hills with a herd of buffalo. It was nearly noon before we overtook them and after several hours ride, we spied a man's tracks in the snow. Urging our horses forward, we came upon the Martin company, about two miles from where the road leaves the Platte for the Sweetwater. A few hundred yards beyond were the members of the Hodgett wagon train. Neither of them had moved since the twentieth of October. Provisions were gone and clothes nearly worn off their bodies. They had slept in them for weeks, and most of their bedding had been dropped by the roadside as they had not the strength to carry or push the load. We did all we could to cheer and urge them forward, as that was the only method of escaping certain death. When we met them, they were strung out for miles. Old men were tugging at loaded carts, women pulling husbands, weak and ill, with children struggling through deep snow. We left them at Greasewood Springs, thirty miles back. Each day

(Continued on page 670)

THE IRA RICE LINE

by Erma Rice

IRA RICE (WHOSE PHOTOGRAPH IS UNOBTAINABLE), HIS SON, LEONARD GURLEY RICE, AND GRANDSON, DAVID LEONARD RICE, WHOSE PHOTOGRAPHS TAKEN FROM OLD PRINTS APPEAR AT THE RIGHT, HAVE EACH LIVED ON THE THIRTY-ONE ACRE FAMILY ESTATE AT FARMINGTON, UTAH. DAVID L. RICE OWNED THE PROPERTY FOR SIXTY-FIVE YEARS AND IT IS NOW OWNED AND OPERATED BY HIS FAMILY.

Leonard G. Rice



David L. Rice

IN genealogical research work I have found one of the profoundest satisfactions of my life. It is a fascinating occupation capable of absorbing one's complete interest and all of one's time. Often the rewards are beyond one's rarest dreams.

Several years ago when my father was taken ill, I resigned from the secretarial position I held to assist him in the administration of his affairs and help nurse him back to health. When he passed away, I thought that I had reached the end. True, my mother needed me and I must take further responsibility in my father's business, but somehow the light had gone out.

Quite by chance I became casually interested in some genealogical research. My aunt had asked me to compile and write a biography of my grandmother. While discharging this obligation, I was confronted with several questions regarding the genealogy of the Rice family. My inquiries finally led me to the offices of the Genealogical Society in Salt Lake City.

I found that a great deal of work had already been done on the Ira Rice line, my great-grandfather's, by different members of the family. In fact, they had established the pedigree of Ira Rice back to Robert Royce of Connecticut. When the branch of the Royce family of which I was a descendant moved from Connecticut to New York, the name was more or less accidentally changed to Rice due to spelling used on some of the deeds to various parcels of property.

Robert Royce was believed to have been a Welshman but had sailed

from England and was first known in Connecticut in 1632. That was only twelve years after the landing of the Pilgrims and was just the beginning of the Puritan migrations. His previous life, history, or connections were entirely unknown. It appeared on the surface as if all the research and temple work that was possible had been completed.

I secured the assistance of professional research workers of the Genealogical Society, and they shared my opinion that the line was at a dead end and advised that I choose another line to work on.

I accepted this advice rather reluctantly and devoted myself to another line, but my enthusiasm was gone. My mind kept traveling back to Robert Royce. I decided I would try again to establish the pedigree beyond Robert Royce of the United States. It occurred to me that the Hartford Connecticut Library might have some helpful information and I presented my problem to them. They replied that they could not give me the information I requested but referred me to Helen Elizabeth Royce of Hartford, Connecticut. I immediately wrote her and found her to be a genealogical enthusiast, having spent a considerable portion of her life in the work. Her father before her had devoted years to the study. Neither of them had penetrated the curtain beyond this country, but they had completed family group sheets for nine generations all in the United States.

Here was indeed a find. Here would be hundreds of names where I had but one. I wrote asking her what arrangements I might make to

secure some of her records. She stated it would be impossible for her to send her manuscripts to me, but that I was more than welcome to come and get all the information she had or as much as I desired. I began making plans to go to Hartford and stay long enough to copy all the family group sheets she had.

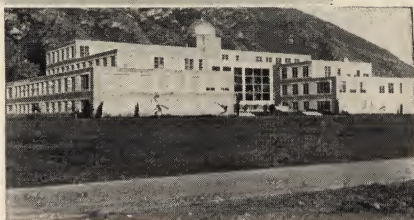
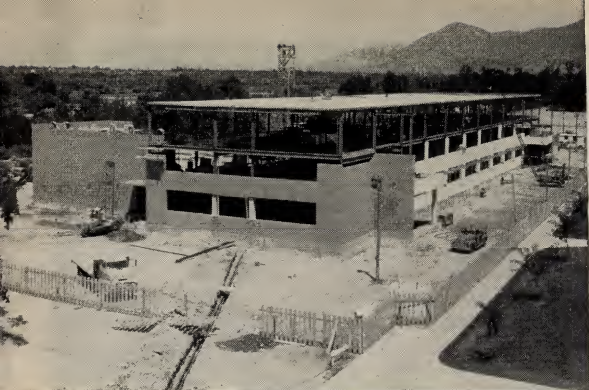
We became ardent correspondents during this period and I learned that neither she nor her family were members of our Church or knew much about it, for that matter. Their interest in genealogy, while it resulted in seeking out the same information as we desired, was entirely foreign to ours. They wanted the bodies of their ancestors to rest in peace, but their names to live on. To this end they had devoted their lives. Now, through the efforts and beliefs of my Church, I could assure them their ancestors might have a chance to live on forever in eternity.

Before I had completed arrangements to leave for Hartford, it occurred to me that I might be able to get the Genealogical Society to microfilm Miss Royce's records if she would consent. I was ready to call on them and see what could be done when a cousin visited me and told me that Brother A. F. Bennett had informed him the society had filmed the records of a certain Helen E. Royce. He asked if I knew what records they were and if they concerned us. I was overjoyed. I told him I thought they were the records we knew of and would be a great blessing for the Rices if our surmise was correct.

I immediately visited the Genealogical Library and found the film

(Continued on page 655)
THE IMPROVEMENT ERA

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Sept. 24-25	Registration
Sept. 27	Classes Begin

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BRIGHAM YOUNG UNIVERSITY

PROVO - UTAH





The young people were relaxed and at ease with each other.

—Photograph by Monkmeier

NO LONGER STRANGERS

by Grant H. Redford

THE PEOPLE were gathered among the trees, smiling and eying each other expectantly, their children, now at the first, hovering shyly, waiting for the newness, the strangeness to fall away so they could run, chasing each other over the grass and around the trees, stopping to say that they were cousins and how far they had come to be there.

"Why did I let myself get roped into this?" he asked himself as he crossed into the boundaries of the park where the reunion was being held. All those friendly, hesitant, stranger faces! He arranged his own features, trying to achieve the casual, even friendly set which he assumed was necessary for one of The Family.

The night before at his mother's

house, his childhood home, as they prepared the lunch of fried chicken because his mother remembered that fried chicken had been their childhood favorite and insisted over mild protests that it still was, she had told him to his surprise, even amazement, that there were over nine hundred descendants of her father, his grandfather. She had gathered the information over a period of three years, and The Family, equally surprised by the facts, had chosen this reunion to honor her both for her work and for being, as the oldest living child of Charles Wesley Dodge, the symbol of The Family.

Though Paul was impressed by the mathematics of human multiplication, and pleased that his mother

should be honored for her labors in The Family's behalf, he was unable to enter into the spirit of the reunion. As his brother irreverently kept whispering to him, "What is all this? So we do have a half a hundred cousins, so what?"

As he looked at the several huddles of the group, the small family units seemingly anxious to become one with all the other projections of the patriarch who had died fifty years ago, he wondered more than ever what he was doing there. Do they really feel some acknowledgment or exultation standing together here under these trees, or are they here gathered by the hand of duty like himself? What, after all, were any of them doing there, self-conscious, fumbling, waiting for the word that would make meaningful their blood relationship?

Every year for six years since the clan had been gathering, he had received an invitation to attend. A formal, mimeographed letter the first time explained that "For a long time now, we, descendants of Charles Wesley Dodge, have felt that we should get together . . . to honor his great and good work and to get acquainted ourselves. There must be at least a few hundred of us who are unacquainted with the others of us. . . ."

And for six years he had ignored the invitation-announcements even

(Continued on page 642)

THE IMPROVEMENT ERA

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NO LONGER STRANGERS

(Continued from page 640)

though his mother had been president one year and had sent a special invitation each time.

He had been the last of the seven children to arrive, being surprised at the quality of light from the hill on this golden day, and watching all the people, these strangers, his relatives, moving hesitantly toward each other like goldfish through a crystal bowl. The quality of light in the mountains—had it been like this while he was growing up? Had he forgotten this, too?

The pace was quickening now. People were calling to each other, those who knew each other, those who had attended before and remembered who was who, what branch of the nine-pronged family each was, the son or daughter or grandchild, or great-grandchild.

"Oh, it's so good to see you," he heard all around him. They were shaking hands and talking in a noisy, enthusiastic way.

"Oh, is this your first time?" several were saying to each other, pleased that others had been remiss, pleased that they were remiss no longer.

The introductions, the handshakings, and now the children running around and the parents calling that they should not go too far.

"Don't go too far. . . ." He heard it now again in the twilight of an evening in childhood—his mother calling across the street into this same park in the golden quiet. He and his brothers and sisters and neighbors were playing hide-and-seek in the bushes and trees. Not a sound was heard, not a leaf fell, not a step impressed the damp emerald grass. He was "It" and had just begun his search.

"Don't go too far. . . ." Then it was easy to know what the call meant. But now. What now? Here he was in the same park. And again the call of parent to child, and child to child. Was he still "It" and still on the search? If so, were all the others around him now equally "It" and caught in the search?

A good many of them, so it seemed anyway, had found what they were looking for—the affirmation of being with relatives, of belonging to a group.

Announcing to himself that his thoughts were beginning to run away

with him, he turned to help his mother, his brother, and sister and their children spread their blankets and tablecloths on the grass under the willow trees. Other family groups also were preparing lunch. Great numbers of little gray and white bugs resembling tiny lizards seemed to be everywhere.

Over nine hundred of us in this clan and about one-third of them here, Paul thought as he looked around. From one man who came to these mountains a hundred years ago there are now over nine hundred of us. Well, well, well. He smiled because he didn't have any idea of what he meant by saying, "Well, well, well."

While they ate, other groups came to the fringe of the lunching groups. They in turn spread their cloths, noted the bugs, then began rummaging into boxes for food. They fed their children, admonished them, smiled around at the strangers who were their relatives eating nearby, seeming to say to themselves, "This is the reunion. This is what we came for."

But why couldn't he feel as they seemed to do? All around him was

evidence that they, most of them anyway, were thrilled in their quiet way by joining again with their relatives. And from his mother he had learned that many had greeted the first invitation with delight and had come eagerly each year. Each year the number increased. This idea of The Family had embraced more and more of them. What were they finding here that he could not? It was not that he was a teacher, because he knew of many others, teachers, who came. It could not be that they were coming to a strange place and thus impelled by strangeness, because most of them, like himself, had been born somewhere within mountain settlements. The clear air, the special quality of sunlight, the quiet of sparsely settled places of his childhood were theirs, too.

His brother, the one with whom he maintained a productive relationship by phone, by mail, and occasional meetings over the years, was speaking to him in a low aside to hold it from their mother. "Never again, Bub. Never again."

But he, like Paul, was to be on the

(Continued on page 651)



—A Lambert Photo

Every year for six years the clan had been gathering . . .

THE IMPROVEMENT ERA



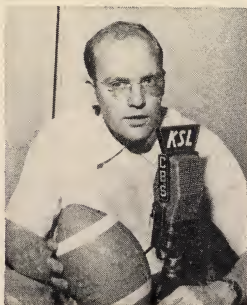
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BYU's football fortunes against rugged
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BRIGHAM YOUNG UNIVERSITY FOOTBALL SCHEDULE

— 1954 —

Sept. 18	New Mexico University	Provo	8:00 p.m.
Sept. 25	Arizona State of Tempe	Provo	8:00 p.m.
Oct. 2	Colorado A & M	Fr. Collins, Colo.	8:00 p.m.
Oct. 9	University of Utah	Provo	8:00 p.m.
Oct. 23	Montana University	Missoula, Mont.	2:00 p.m.
Oct. 30	Utah State College	Logan, Utah	1:30 p.m.
Nov. 6	Denver University	Denver, Colo.	1:30 p.m.
Nov. 13	Wyoming University	Provo, Utah	1:30 p.m.
Nov. 20	Idaho University	Boise, Idaho	1:30 p.m.



KSL
Radio



Mrs. Reed H. Richards and her six adopted children, Kerry Lynne, front left; Larry, Fawn, Barry, and Reeda; from left; back row, Mrs. Richards and her first son, Lee.

IF THEY ever get around to handing out Oscars for outstanding success in the role of parenthood, Aurelia Pyper Richards ought to have one. She has dedicated herself with extraordinary devotion to the part she undertook many years ago, and in the eyes of the six who call her "Mom" she's a top performer.

Though the children perhaps appreciate her most when she's in the act of taking a fresh batch of cookies out of the oven or reading them a story, a more disinterested observer is likely to find her even more charming in her rare moments of repose, when she takes time out, for instance, to cuddle the baby. It is at such a time that one realizes how alike are the two pairs of alert, dark eyes, the black hair, the warm olive skin, and then recognizes with a touch of surprise that the child is Indian by birth.

"The older children all resemble Reed," Aurelia laughs, "and I thought it was about time we got one that looked like me. We have her now—Fawn we've named her, and we think she's very special."

Family Portrait

by Gordon T. Allred

Ten-year-old Lee, blond and usually a little tousled, has a passion for experimenting with the electric fixtures that sometimes keeps the service erratic for days at a time, and Aurelia worries over his wet feet and his total disregard for wind and weather.

"At least," she says, "he carries his galoshes home in his hands and that's better than floating them down the canal. That's what the twins, Larry and Barry, did once in the fall," she explained, "only the boots didn't float!"

"Ten dollars' worth of galoshes sank in that experiment," she said ruefully.

If you stay around the Richards' residence, it isn't long until you'll have made the acquaintance not only of Lee and the rambunctious twins,

but of Kerry Lynne and Reeda, aged six and eight. They're a bright mischievous looking pair, both always charmed to escort a visitor through their twelve-room house.

The rooms are spacious and bright, with a large fireplace in the living room, and the walls are adorned with oil paintings created by Aurelia, who says she has been painting ever since she can remember.

Bookshelves containing a variety of publications, including many books on the gospel, line the wall on each side of the dining room doorway. A copy of the Book of Mormon lies within easy reach on a cabinet top below.

In a day when it is becoming fashionable to have few or even no children at all, a family of eight is

(Continued on page 646)

THE IMPROVEMENT ERA



How much are Standard's owners paid?

75 years ago one of the companies from which Standard Oil Company of California grew was formed by five men. In those days smaller communities and simpler needs could be served by concerns owned by one man or a small group. They furnished all the money—they kept all the profit, too. But the West grew tremendously, and we've grown up with the West.



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nesses. These are our sole proprietors—we are neither-owned nor controlled by any of the Standard companies in the East. Like the proprietors of any company, these shareholders receive the profits from their business. Each dollar they have in Standard is now earning approximately 10¢ a year. Only about 5¢ of this is paid to them in cash. The remainder is plowed back into the business to bring you even better products and services... to stay ahead of competition and keep pace with your needs.

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New Tips on Home Canning

by Lucina Ball



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FAMILY PORTRAIT

(Continued from page 644)

regarded with unusual interest. If six of that family are members by adoption, their situation is almost headline news.

Aurelia Richards, youthful looking and attractive, considers each of her six adopted children a special blessing. When Reed Richards departed to undertake his duties in Tokyo, where he now holds the rank of lieutenant colonel, one member of his family expressed the feeling of loneliness shared by all with the statement, "Mamma, my stomach wants Daddy back!"

Perhaps a less resolute woman than Aurelia would have quailed at the prospects of, singlehanded, caring for a baby and five young children, but she has more important things to do than feel sorry for herself. Their small, five-room bungalow gave scant room for a growing family, and the surrounding neighborhood, far too urban, cramped the children's boisterous style. Thus, the need, as Aurelia put it, was a "country home in the city"—a place far enough out to give plenty of room, but within easy distance from town. This she found, much to her elation, while traveling one day along Highland Drive on the southeastern fringe of Salt Lake City. One sign said "for sale." Another sign read "Wishing Villa."

"Wishing Villa," she thought. "Maybe this is it!" And so it proved to be. At the time she was not aware that the home and grounds had once been patronized as a place of beauty and recreation, and credited as one of the scenic show places in Salt Lake City. In the rear are picnic tables located among wooded groves; to the side is a small, latticed playhouse, which was formerly a place for souvenirs and refreshments. Further back are sheds and a root cellar; beyond this, a big recreation barn, still used for square dancing.

"It's all so wonderful," Aurelia said, as she described it. "We simply couldn't have a more perfect place for the children. The whole place is a playground, and back there," pointing fifty yards distant, "they can make forts, dugouts, and anything else they want."

A feathery, four-inch snow could, one realizes, cover the entire area

with enchantment, and quietude. The tangle of surrounding forest, replete with maples, cottonwoods, cedars, and a variety of other growth, shows the need for some manly pruning and tidying but gives promise of cool and privacy during the heat of summer. "I even love the weeds," Aurelia remarks with an expression of fondness.

Their joy in having a child they could call their own was obscured for the first three months—when Lee was afflicted with a severe stomach malady which kept him on the verge of death.

Lee weighed only seven and a half pounds when Reed arrived home from overseas in 1943. His cries were incessant, day and night, and the Richardses feared for his life. Patriarch Ross Taggart of the Granite Stake gave him a special blessing, and he began to improve. His condition gradually became better from that point on.

At three and a half, Kerry Lynne was brought to the family by a welfare worker. As the child stood there in her new surroundings, with strange people, Lee put his arm around her lovingly and said, "Wouldn't you like to stay with us for always?" "Uh-huh," she responded. As far as the Richardses were concerned, that simple statement was enough to qualify her for membership.

Fawn was adopted while the family was residing at an army post, despite the fact that a welfare worker had stated it would be virtually impossible for Latter-day Saints to adopt a baby there. Only a few days prior to Fawn's arrival Aurelia dreamed that a beautiful Indian woman came to take with a baby, urging, "Please take her!"

While the other three adoptions were accomplished less dramatically, perhaps, each seemed to the Richardses to have flowered out of their own heartfelt desire.

This LDS family, through their precept and example, exerted a strong influence on their friends at the army post. One day, a sedate colonel from next door stood in his front yard smoking a cigaret. Larry, one of the twins, though young, had been thoroughly schooled in the Word of Wisdom, and much to his parents' embarrassment, upon observing the

(Continued on page 648)

THE IMPROVEMENT ERA

*Got your peaches?
Got your pears?
Get your*

U^{AND} I sugar

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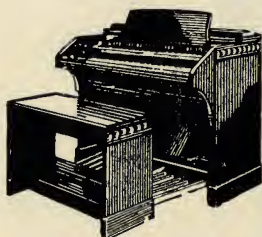
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(South Summit Stake)
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(Woodruff Stake)
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(Orem Stake)
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(Alpine Stake)

ASK THEM WHY THEY SELECTED HAMMONDS
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PROVO

Family Portrait

(Continued from page 646)

colonel, furrowed his brow and queried, "Don't you know you aren't supposed to smoke?"

"Why-er-no," the colonel replied, with a slight raising of the eyebrows. "And, why not, may I ask?"

The answer was simple—"Because Heavenly Father doesn't like it." Without a word, the astonished colonel threw his cigaret to the ground, stamped on it, and beat a hasty retreat to the confines of his own home.

All the children, with the exception of Fawn, realize that they are adopted and are frequently impressed by their legal parents with the fact that they are being observed and must be good examples in order that others may not be prejudiced regarding the practice of adoption.

Life is rich and happy for the Richardses, but various problems confronting Aurelia during her husband's absence require fortitude and limitless patience. Keeping a coal furnace functioning, repairing leaky taps, paying bills, seeing to the business of feeding and getting the children to bed on time are only a few examples. "If they weren't all so nearly the same size," she sighs, "the clothing problem might not be so difficult. Lee's knees are always outside his pants, no matter how much patching I do."

The Richardses' testimony of the divine calling of Joseph Smith and the consequent restoration of the gospel is a strong one—and has continually stimulated them in Church activities. Brother Richards is active in the branch in Tokyo, along with his assignment in the Army, and Sister Richards has been outstanding as a leader and teacher ever since her childhood.

She launched her religious pursuits early as a teacher of Junior Sunday School. Later, she majored in secondary education and instructed Gleaners. From that point, she progressed to the position of ward Mutual president. Other offices have included activity counselor of a stake, principal of a junior seminary, and theology teacher for the Relief Society. For nearly fifteen years she has served as a guide on Temple Square, "And would have served even longer if Uncle Sam hadn't taken

(Continued on page 650)
THE IMPROVEMENT ERA



Betty Crocker says:
OF GENERAL MILLS

**"It's the sour-cream
buttermilk
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taste so good!"**

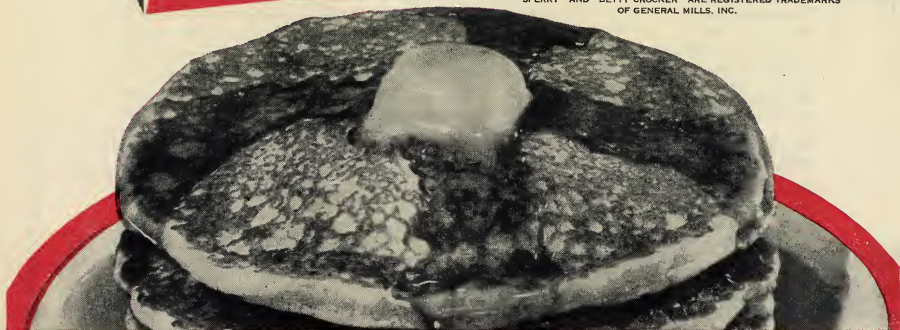


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FAMILY PORTRAIT

(Continued from page 648)

us away periodically," she says. At present, she is also instructing Junior Gleaners.

When questioned as to her future aspirations and hopes for her six, Aurelia paused briefly, while a

thoughtful look came into her eyes, "Just the things all parents want for their children," she said. "Education, friends, security—but above all, the attitudes that make them good Latter-day Saints."

Note: This article was written some

On Getting What We Ask For...

Richard L. Evans

NO DOUBT we have all observed children with an intense desire to have something they see right now—something that they have their hearts set upon. And for the moment life seems very unhappy if they can't have, right now, what they want. But patience is one of the lessons of life that must be learned—patience and a sound sense of values; patience and an awareness that there are some things that won't matter so much tomorrow as they seem to matter today. Perhaps all of us at times set our purposes upon things that later don't seem to matter too much—and forget some things that matter much more. There is evidence, as we move through life, of a shifting sense of values. A child plays with a toy for a while—a toy he thought he had to have to be happy—and then tires of it and tosses it aside and turns his attention to something else which in turn is also tossed aside. And in this the child is not so different from adults. Some of the things we insist upon, some of the things we feel we have to have, aren't in perspective, what they seemed to be—and sometimes some of the most sobering lessons of life are the lessons we learn when we get what we ask for—when we get what we insist we have to have to be happy. It was Paul who wrote "for we know not what we should pray for."* Often we know not what we should want; we know not what we should ask for, what we should give our lives to—and often when we get what we thought we wanted we learn that it wasn't really what we should have wanted, but somehow we couldn't see it sooner—despite the wisdom, which, if we had listened, would have warned us away. Life here moves quickly—and with all of its promises, and pleasures, and possibilities, these swiftly moving days are but the brief prelude to limitless and everlasting possibilities that lie beyond. With all our reaching, with all our wanting, with all our using of time, with all our running deep into debt, we would well remember not to overreach ourselves, not to let our hearts become too set on things which, if we had them, would not assure our happiness—and which might make us miss the things that endure, the timeless things, the things that matter most.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, JULY 11, 1954
Copyright, 1954

*Romans 8:26.

time ago. We called Aurelia's father, George R. Pyper, before going to press, to ask him to bring it up to date for us: The following are his words: "Lee, the eldest, was eleven years old last March; Reeda will be ten in August and Barry and Larry eight; Kerry Lynne will be eight in September, and Fawn will be three in December. Aurelia and the children joined Reed in Japan in August 1953. She wrote that the trip took eleven and a half days on the water, and she was sick twelve of them. Aurelia has many talents and a tremendous amount of energy, having written a book length story of their life from just before they adopted their first child up to the time she left for Japan, and she has had one song published. Both Aurelia and Reed are very active in the mission there, where Reed is serving as branch president."

No Longer Strangers

(Continued from page 642)

program briefly. The bloodless hand of duty had a grip on him, too, and he was restive. He had attended two years previously, however, the year their mother had been president. He'd had a good time then, he'd said and probably would be enjoying himself now except for his reluctance to appear on the program.

FILLED with food, the children were more at ease and the parents were relaxed and jolly in their companionship with each other. Occasionally a burst of laughter or a shrill "Oh, no," would announce that someone had just recognized someone not seen for fifteen years and momentarily forgotten. "Why, I remember you when—" and the voices would mix with laughter, and people would be embracing each other.

They all stopped to speak to his mother, and then they would turn to him and his brother and sister. He was surprised, startled rather, when four or five turned from his mother and said, "And this is Paul. I remember you when you were only this high." Or, "I remember you when you were in school," or "I've heard of what fine teaching you are doing."

And he found himself remembering some of them, and he found himself warming and chatting. A cousin had called before he left his home on the coast asking to be remembered to her family. "Tell them we couldn't get away now, but we'll see them later in the summer." He found himself

(Continued on following page)

SEPTEMBER 1954



"The Baldwin Organ, Model 10 . . . purchased from you a year ago, has given us entire satisfaction, both as to performance and upkeep . . . fills all our needs admirably."

N.W. Christensen

Chairman Instrumental Music,
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Music Supervisor of Teton County Schools,
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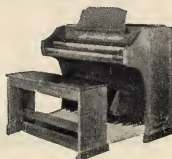
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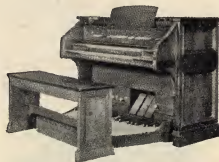
Bishop Santa Clara Ward



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By
Dr. John A. Widsote

PROLOGUE

This is the story of a woman, a seeker after truth, who, tossed by the waves of mysterious fate, was caught by the gospel net, and carried into a far country, where, through the possession of eternal truth, though amidst much adversity, she and her family found unbounded happiness. This is her saga.

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No Longer Strangers

(Continued from preceding page)

hunting out the cousin's family and recalling and recalling. . . .

A man came toward him smiling and holding out his hand. For a startled moment it was as if Paul were stepping forward to meet himself, so much was the other his build, coloring, and gait. "Hello, Paul, I'm Robert, a cousin, son of your mother's sister, Lucinda."

Robert, chairman of the committee which had arranged The Family recognition of his mother, had written that he was a lawyer, that they had never met, but that he had once tried to visit Paul during a bar convention in Paul's city.

"Well," Paul's brother was saying with less belligerence than when they had arrived, "Half the people here look like Charles or Mother or even you. That character who just left looks more like you than you."

"Handsome, isn't he?" Paul laughed.

"He is," the brother said, punching Paul on the shoulder. "But what I want is to get ourselves off this hook. What's the word? Two hours from now after a half-dozen chapters of dull history?"

"Right," said Paul. "After only two or three chapters of dull history? —about us." He looked at his brother.

"Don't give me that stuff. Their history's *their* history."

Yeah, Paul said to himself. Whose history is whose? Who is "It" after all?

The program was beginning now, the introduction of family heads and they in turn introducing their children down to the third generation. It was long and not exactly entertaining, but almost everyone listened, though on the edges were some who continued to chat apart until Paul's brother said, "They're an impolite bunch, aren't they?"

Paul smiled, noting that his brother wanted attention paid to those histories in which he had said he had no interest.

Following the introductions came the papers and an eulogy of the forebear of them all, Charles Wesley Dodge. The papers had not been prepared with much narrative skill, nor were they delivered with stimulating vitality. But watching around him, almost playfully to see if coun-

(Concluded on page 654)

THE IMPROVEMENT ERA

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Washing king sized russets for the tables of New York . . . Dressing golden gobblers for America's feasting days . . . Or drawing oil from the earth's core and minerals from its shallower pockets . . . The harvest never ceases in the Intermountain Empire. Progress moves with giant strides across this four-state land, faithfully reported and vigorously supported by The Salt Lake Tribune, the Newspaper that serves Tribuueland in all its length and breadth.

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NO LONGER STRANGERS

(Concluded from page 652)

terparts of his own sons might be there, he became aware that all excepting youngsters below the age of nine or ten were listening. They had all moved in now, and for the first time during the day the descendants of Charles Wesley Dodge were as one and listening as one.

And Paul found himself listening, too. Listening and watching the faces of The Family. Among them were moneyed and poor, day laborers, doctors, lawyers, farmers, stenographers, teachers, representatives of every condition of today's world, a world in themselves, in fact. And they all carried the mark of The Family, of Charles Wesley Dodge. Paul found himself listening, curious and interested. Here was the shape of one man's family. Here among these scattered and gathered was *himself* also. Here were the answers to himself: Where did he come from? Where was he going? And here assembled was the answer—or part of the answer. The other part lay hidden in the family of his own father: two grandfathers a hundred years ago wrestling the thin earth near the streams along the continental backbone of a big country, looking for their God, holding up their hands hard-surfaced with work, saying, "Here I am, God, my Heavenly Father." And here he was, Paul, a schoolteacher, a generally quiet and retiring person looking at himself. At least part of himself.

And the others? Were they listening for the same reason? Regardless of their economic well-being, their successes, were they, too, looking for themselves like a stranger in a strange place asking, "Who am I?"

Now it was time for him and his brother, their brief moment among strangers who were their Family, to speak of their mother, the oldest living child of Charles Wesley Dodge, who had compiled the records of his descendants, thus touching all of them with the truth of their existence, their names, their addresses, occupations, their places in the anonymity of history, their places in The Family, this image of themselves.

And so the two sons spoke of her, acknowledging more intimately than any of the committee could possibly do, her place in this place.

"When we were boys living on the ranch and a long way from neigh-

bors, there were yellow roses along the path to the front door. We were the second family to ever live on that land. Mother did not plant those roses; the first family had done that, but she tended them. And all the summer their scent was warm around and through the house because Mother cut them and placed them in the rooms. So today, fifty years later, my twelve-year-old son will present his grandmother this bunch of yellow roses which are to her from her sons and daughters, and perhaps from her to her father who is the grandfather, great-grandfather and great-great-grandfather of The Family."

Is that what his brother had been saying? It amounted to that, Paul was sure. So when all the people, the no-longer-strangers, began to applaud and be glad, Paul was, too. He looked around with a feeling close to love on all whom he knew and all he did not know. And they looked at him in return, all of them into one body now, crowding in to shake his mother's hand, to embrace her, to embrace *The Family*.

And he knew why he'd come, what, unconsciously, he'd been searching for. It was not duty, nor an easy loan, nor a nostalgic sharing of the past, though all these were part of it. It was far more elemental. Here in very truth was the heartbeat of himself, the shape and promise of the blood which throbbed in his throat and at his wrists, the multiplicity and possibility of his life, of his children's lives.

Maybe next year when the announcements came around, he'd be too busy or too broke to attend. But for a little while in the hilltop clarity of this day, golden as in childhood, he'd looked and had seen himself, who he was, why he was, an intensified vision of his past, present, and future.

In an uncertain world, he said to himself, smiling, that is something.

Reaching out, he took his mother's hand. Joining his brother and sister and the children, they started home with all the others, each himself, an isolated, private person, a farmer, businessman, lawyer, teacher, but now for a little while they were more. They were the awakened vision of themselves walking in unison with all the others of their kind through history.

THE IMPROVEMENT ERA

The Ira Rice Line

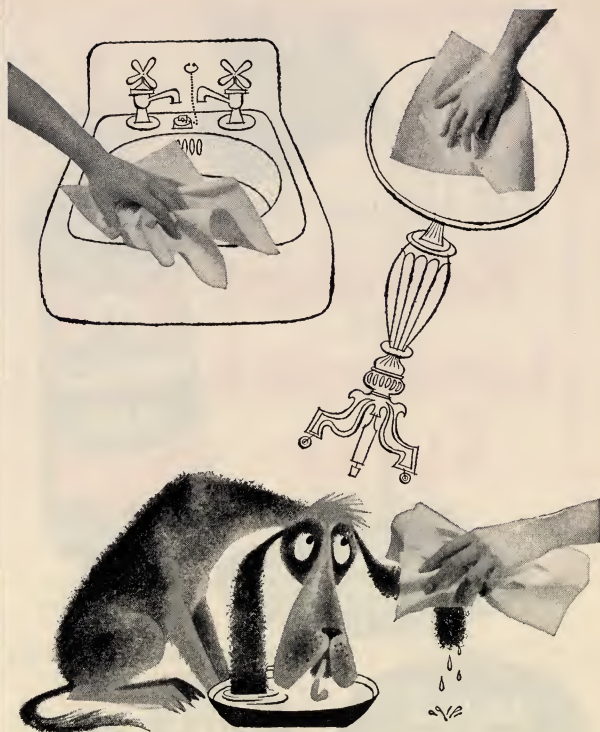
(Continued from page 638)

was of the records I had contemplated going to Hartford to copy. Genealogical workers of the Church searching for records in Hartford had discovered Miss Royce and her interest in genealogy. In her home was a room about twelve feet square with a desk arranged in the center. Completely surrounding the four walls were cupboards, files, and bookcases of precious records. I might have been in Hartford the rest of my life copying them. These enthusiastic workers explained to Miss Royce the interest of the Church in genealogy and, being a truly great and generous soul, she immediately gave her consent to having them filmed. It was necessary to remove the records to the Hartford Library to effect the work, but the library readily co-operated and the prodigious task was accomplished. One film was given to the library in Hartford, one to Miss Royce, and one sent to Salt Lake City.

I lost no time in beginning work on the film. Within a year I have submitted to the index bureau 776 family group sheets containing more than 5200 names. Over seven hundred of these names are now at the Salt Lake and Arizona temples where endowment work is being done on them. I have more than six hundred additional family group sheets copied from the film and ready to be typed and sent to the index bureau. I estimate that when I get the film completed, there will be between ten thousand and twelve thousand names for processing. I expect to have the film completed and all the family group sheets filed with the index bureau within the next few months.

It is beyond my ability to express my gratitude and that of my family for the work the Genealogical Society is doing. While we as individuals are laboring along with our research activities, they are many stretches ahead of us searching out records in every nook and corner, filming them, and filing them for our use. The efficient and loyal service of these workers, the foresight, imagination, and initiative of the leaders are history-making. No one except a genealogical devotee can ever appreciate the wonderful blessing that has come to our family in

(Concluded on following page)



3 out of 82 ways
 "sponge-fibre" **ZEE** Paper Towels
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Homemakers write of still more ways ZEE Towels save so much work... save so much time. Like others, you'll find ZEE's "sponge fibres" soak up grease and moisture faster, more thoroughly. Save work, save time, with ZEE Towels!

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times stronger because of 17%
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blue, green, brown or gray.

Boys' sizes 10 to 20.....**8⁹⁰**

The Ira Rice Line

(Concluded from preceding page)

the securing of these records. Only recently a cousin flew in from Los Angeles to assure himself there would be plenty of names ready when the Los Angeles Temple opened. We can never adequately give expression to the appreciation we feel for the untiring efforts and assistance of the Genealogical Society.

HABIT

By Art Anderson

AFTER having lived all of his nine years in Salt Lake City, Carl Lund accepted with enthusiasm an invitation to spend the summer with his Uncle Doug on a two hundred acre wheat farm in Cascade, Idaho. When three weeks had passed, Carl's parents telephoned him to see if he was all right. He was happy to hear from them but complained that he was thirsty. The only source of water on his uncle's farm was a spring from which clear mountain water was pumped into the house and barns. Carl complained that the water tasted "funny" and that he was continually thirsty because the water was so distasteful to him. Carl's taste for the heavily chlorinated water of Salt Lake City had made it hard for him to enjoy the pure spring water.

The fact that we develop very early in life tastes for certain brands of milk, cereals, and other foods is well-known to psychologists and food manufacturers. These tastes, firmly established, usually stay with us.

The tastes we establish for certain types of friends, certain codes or rules for living, usually stay with us, too. From the stream of life, we are privileged to select the things we drink of day after day. It is up to us to see that we develop a taste for friends who live exemplary lives, for stories that are clean in content and implication, for the laws of the pure and unadulterated gospel. By drinking of the pure things day after day, we develop a taste for righteous living that makes corrupt ways of life unpalatable.

THE IMPROVEMENT ERA

Do You Need the Family Hour?

(Continued from page 627)

Many worth-while goals are attainable through the Family Hour, which include:

1. *Studying the gospel.* Parents and children may learn together the principles of the gospel through regular study periods. Twenty to thirty minutes spent weekly produce remarkable educative values for all.

2. *Keeping channels of communication open.* Children who can talk over problems with the family are indeed fortunate. Parents who never take time to visit with their children are "missing the boat." Many serious problems can be prevented by discussing them in their early stages.

As parents and children talk over their interests, desires, plans, and problems, they come closer together and help each other. One boy, picked up by the police, had been stealing for months. Eight of his friends under seventeen knew all about his violations, but not a

MY DAUGHTER

By Clara Johnston Pierce

I LOVE the vibrant flash of print
As she pirouettes down the walk,
I love the comradery of mates
In gay and idle talk.
The greedy years will steal away
Her easy, youthful grace;
Dear God, guard thou the sunny smile
On her eager, upturned face!

single person over seventeen was aware of any difficulties. The bridge between him and his parents had been blocked or blown to bits. Parents and children need opportunities to communicate with each other.

3. *Strengthening the family.* Particularly for families who have little time to spend together, the Family Hour offers a wonderful opportunity for developing family solidarity. Especially if the quantity of family association is limited, the quality of association becomes increasingly important and the quality of a successful Family Hour cannot be overestimated.

4. *Having fun.* Many people today remember home nights as among the most treasured of experiences. Taffy pulls, family skits,

(Concluded on following page)

When Winter Winds Blow...



When old-timers squint at the sky, when cattle start milling and bawling it means one thing . . . the first "norther" of the year is blowin' in. It's the beginning of winter . . . a critical time for the brood cows. For they are building next spring's calf crop and maintaining their own bodies, too!

When grass is brown or covered in snow, cows need help to stay in shape and drop strong calves next spring. Purina Range Checkers contain a variety of choice grain for needed heat and energy; three sources of protein to furnish body-building materials; vitamins and minerals for health, production and reproduction.

FEED FAT CALF CHOW FOR FAST, CHEAP GAINS!

Purina Fat Calf Chow is new! It was developed to help you put beef on your calves quick and thick . . . and in the right places. Fat Calf Chow combines choice grains, a variety of protein, molasses, vitamins and trace minerals—plus extra amounts of Vitamin A. Ask your Purina Dealer to tell you more about this new calf fattener next time you're in town and get a copy of the informative Fat Calf Chow circular.

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HOW CAN THEY GET THE NATURAL WHOLE WHEAT

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It's easy when you serve CARNATION INSTANT WHEAT

IT'S GOOD TO HEAR the youngsters ask for a second helping of their morning cereal—especially one that's so good for them!

Not only does Carnation Instant Wheat tempt those sleepy morning appetites with the rich, wonderful flavor of genuine Northwest premium wheat—but it provides lasting energy during busy days. That's because of its natural whole wheat values of thiamine, niacin, phosphorus and iron!

SAVES YOU TIME as well...for part of the cooking's been done for you! See if you don't agree that Carnation Instant Wheat is the change your family has needed!



DO YOU NEED THE FAMILY HOUR?

(Concluded from preceding page)

programs with each performing his part, music, singing, darts, all make the faces and hearts glow, along with the smoldering coals in the fireplace.

5. *Teaching prayer.* This is best done by example, with the children taking their turns. The wisdom of this procedure is found in the scripture: "Pray in your families unto the Father, always in my name, that your wives and your children may be blessed." (Book of Mormon, 3 Nephi 18:21.)

Many interesting activities are possible during the Family Hour. For a few minutes each evening study the Bible, Book of Mormon, other scriptures, or read Church books or stories. Taking turns in praying helps to set the stage and develops spirituality among family members. After the study of the gospel, informality and fun should follow. Each family member might present a part, in music, verse, or dance. Games, making candy, popping corn, or recalling personal experiences usually add to the evening. Tasty refreshments always bring a pleasant response.

In helping to solve problems, some families do some role playing. One day, Ted, age fourteen, quarreled with a friend at school. He came home sulking and tired. That evening at the Family Hour he confided in the others how he felt and why. Dad suggested that they put on a skit, with Mary, age seventeen, taking the part of Ted, and Ted playing

the role of his friend in re-enacting the argument which transpired earlier in the day. As they put on this skit, Ted saw and felt how it all looked from the point of view of his friend. He laughed along with the others at parts of the skit. He immediately felt better. The next day he apologized to his friend and all was well.

Another family uses the Family Hour occasionally to talk over family finances, both income and outgo. As a result, the family feels that the money belongs to all of them and each takes pride in trying to handle his part wisely.

Family Hour activities should not be forced on children but should allow for individual interests and abilities. The more spontaneity the better.

One of the basic teachings of the gospel is to love your neighbor. Your husband, wife, or children are the closest neighbors you have and should be the dearest. Yet many people love those who live away from them but make strangers of the neighbors living within their homes.

As families share their love and join their talents together regularly in Family Hours, they are likely to realize:

1. Better family solidarity.
2. More secure and mature personalities of family members.
3. Wise guidance of parents and children.
4. Growth of love and understanding.

Aren't these values worth achieving in your home?

FOR GOOD OR EVIL

(Continued from page 625)

Of the fifteen who spoke of polygamy, three did not know that it is no longer practised, and four mentioned its sociological value. Six percent of those who were interviewed had some derogatory comment to make. One young businesswoman said, "They are shrewd in business, but they never cheat each other." Six said that Mormons are "clannish and unfriendly"; one said that "Mormons live in fear of their bishops"; and one who had had a great deal of praise for many activities of the Church said that she was sorry to add that she knew a "Mormon" who was an "accomplished drinker."

The warm, human interest stories that several of those I talked with told me were the most interesting part of the study.

One woman, who is a member of the school board in a small California town said, "What do I think of the Mormons? I think they're open-minded, tolerant, able to handle people so that everyone forgets his prejudices and considers both sides of each question."

Though it wasn't a part of my regular routine I laughed and asked, "Whom do you know?"

She named a member of a high council who is also PTA president for that area. "When we're in a

THE IMPROVEMENT ERA

meeting," she said, "he listens to everybody, then he smiles and says, 'Suppose we sift these things we've been discussing and find out how different our views really are. We may be expressing ourselves differently and really thinking alike.' Then he lines up everything that has been said, points out how the real differences can be reconciled, and everybody goes home happy and thinking he has had his own way."

A friend of mine told me that she didn't enjoy the parties given by her husband's business associates because everybody drank. I remembered that a prominent member of one of our wards belonged to this group. I asked if he drank.

"I think so. I don't know. I'll ask my husband."

The next day she telephoned me. "When I asked my husband if this man drank," she said, "what do you think he said? 'Why ask such a crazy question? He's a Mormon!'"

A mother told this poignant story. Her daughter, she said, was taken to the hospital to give birth to her first child. The girl's doctor was out of town, and his office sent an assistant. The delivery was difficult and the young doctor was almost as frightened as the girl. "Let me call a specialist," he begged. When the specialist came, he talked with the weary, frightened girl and reassured her. Then he said, "Would you like me to pray with you so that we can do our best, both you and I, knowing that God is helping us?" The girl consented. The doctor prayed. The girl relaxed, and the birth was normal.

"I'll tell you," said the mother, "that doctor had more than skill." I agreed. He's a president of seventies, and he lives his religion.

A century and a quarter have gone by since the Angel Moroni made the startling promise to the eager, spiritually awakened boy. Remembering the opposition to Joseph and his followers in New York state, in Ohio, in Jackson, Clay, and Caldwell counties in Missouri, and in Illinois; remembering the march of the United States Army to Utah, the physical abuse our missionaries have been subjected to, one cannot help contrasting the antagonism of yesterday with the admiration of today.

Certainly Joseph's name will be known "among all nations, kindreds,

(Concluded on following page)

Favorite of the whole family



This large 8-ounce jar of Instant Postum makes up to 100 cups!

Instant Postum contains no caffeine or other drug!

Rich and mellow—that's Instant Postum. It gives you all the warmth and satisfaction you crave from a good hot drink. Yet it contains *no caffeine*—no drugs or stimulants of any kind.

It's easy to prepare, too—just add hot water or warm milk. Children love their milk mixed with Instant Postum—then their drink looks like mother's and dad's!

The whole family will enjoy Instant Postum, and it costs less than a penny a cup! You can't afford *not* to try it! Another wonderful General Foods product.

Instant Postum

no caffeine



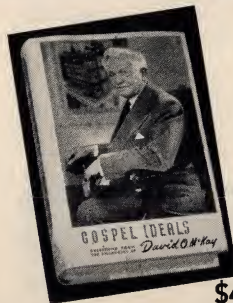


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A Book—A Man A Message "Gospel Ideals"

Selections from the Discourses of

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For Good Or Evil

(Concluded from preceding page)

and tongues." God chose him to be His instrument in the restoration of the gospel. How soon the world will know his name and what they will know of his work depends upon us, for of the eighty-eight non-members of the Church with whom I talked—those who knew about us and our leaders—most of them knew you or me or the boy in your Sunday School class, or the elderly couple in your ward teaching family. What non-members think of the Church, of Joseph Smith, of the restored gospel, I found, is really dependent upon how every member lives his religion.

Although any conclusions drawn from a study as limited as this do not have scientific validity, yet they do show a "trend" in the right direction. It is up to us to heed the words of Jesus: "Let your light so shine. . . ."

Albert M. Talmage

(Continued from page 635)

The press which he used for this work was just another one of the hardships which he overcame. It was an old-time printing press used by the *Deseret News*. Its inking device had broken and it was used only for certain types of embossing. Brother Talmage, realizing that the inking device was the only part that was not necessary in the printing of the *Messenger*, made arrangements to secure the broken machine and had it transferred to Provo. He worked persistently with the press in order to adapt it to his particular needs. He tried a pulley-drive from a motor but there was no way to regulate the speed. Again, as it had so many times, the genius of the blind man asserted itself. He devised a method whereby he could run the press at the speed he desired and yet stop it immediately. This device was arranged so that the motor would be pulled away from the drive wheel and a brake applied at the same time, all with the pressure of his foot on a lever at the front where he stood to feed the press. Then came the problem of adapting the press to the thin brass plates and getting them type-high so that proper pressure would be given and the right impression result on the paper. And again,

(Concluded on page 662)

THE IMPROVEMENT ERA

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ALBERT M. TALMAGE

(Concluded from page 660)

he solved this problem and the press was made to operate perfectly.

Brother Talmage's heart has always gone out in sympathy to those who, like himself, walk life's high-ways in darkness. He felt a keen responsibility toward them, and, accompanied by his wife, he traveled throughout the state, giving them the benefit of his ability and experience. He taught them Braille and crafts in their homes, but what was more important, he brought into their

lives encouragement, hope, and faith.

When Brother and Sister Talmage were away from home on such errands of mercy, the feeding of their chickens became a problem. Since necessity is the mother of invention, Mr. Talmage set about to find a solution to this problem, also. His mechanical mind worked out an ingenious device whereby a feed bag was attached to an alarm clock and was made to work in such a way that when the clock indicated feeding time, the alarm would ring. The bag

would automatically open and scatter the feed below. The chickens learned the meaning of the alarm and, though they might be some distance from the coop, they would all come running for their meal when they heard the alarm ring.

He was devoted to his home and home interests. His garden was a spot of great beauty, being resplendent with bloom from early spring to late fall. His improvised hotbed, in which he raised the young, tender plants, is worthy of note. Over this hotbed, which was a box three by six feet, was a frame with panes of glass. This frame was made to slide back and forth. Underneath the bed, electric wires were attached to a lever. This lever was connected with points which dropped into tubes of mercury with a light bulb below. Above this, at the raised end of the box, was a piece of wood which served as a door and ventilator. When the temperature of the inside became too warm, the lever automatically lifted the ventilator. This relieved the bed of its heat. The door automatically lowered or closed as the temperature was reduced. Thus, the miniature green house was kept at a uniform heat and plants were raised in three weeks ready for transplanting. This electrical device he designed and built himself.

In his own words, Albert Talmage characterized his work with and for the blind as "a mission" and because of this he has met and overcome many trials and tribulations which would have brought a less valiant spirit down to defeat and despair. Now, in his eighty-seventh year, there is about him that surprising gentleness, that mellowness that so often accompanies age. We recognize in him the urge to continue individual existence no matter what his infirmities may be, and to approach the end of his own personal drama with grace, balance, and wisdom. We are grateful that God placed him here among us and touched his soul with kindness, nobility, and gentleness.

Growing Strong!



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CONVERSATIONAL TIGHTROPE

By Ethel Jacobson

Her mind does pirouettes in style,
Wearing a constant careful smile,
And shies from heavy-footed woes
On desperately rigid toes.

THE IMPROVEMENT ERA

ROUTE FROM LIVERPOOL TO THE GREAT SALT LAKE VALLEY

(Continued from page 632)

mile beyond Rock Independence. Forded, and then, while the company were taking breakfast, I hurried back to the Rock and made a sketch of it. It is a large rounded mass of granite, on which are inscribed the names of many passing emigrants. At Devil's Gate, about four miles further, I remained behind to make a sketch of this great curiosity, after which, as my boots were without toes, and admitted the gravel, which cut one's feet dreadfully, I had some difficulty in catching up with the wagons."

His written narrative closes with the following :

"Tuesday, 9th (August) Commenced our journey this morning by getting our mules "mired" in one of the bad crossings of Kanyon Creek, and after many vain attempts to get them out, we at last succeeded by hitching Elder Bigler's horses to the wagon poles. The rest of the journey to the mouth of the Kanyon which opens into the Valley was desperate work, but we knew that there were warm friends ahead, and a hearty welcome for the travelworn, so we scrambled up the mountains, and thumped and bumped over the rocks, and splashed through the streams, till we surmounted all difficulties. Signs of civilization met the eye as we proceeded along. From away up the mountain sides we could hear the sound of the axe, and in the road, chewing the cud of patience, we saw the sturdy team waiting to transfer to the busy haunts of men, the foliage crowned monarchs of the solitude, perhaps then for the first time invaded. And now our journey, so full of interest and novelty to me, was nearly completed, and we were about to exchange the rude, but bracing and healthful, prairie life for the comfort and refinements of the city. Just before we turned the corner into the Valley we stopped at the creek, and having bathed and changed our clothing we at last entered as the sun was setting beyond the Great Salt Lake, a steel engraving of which is herewith given, and another five miles brought us to the City. Day's journey about thirty miles, making a total, according to the best accounts I could keep, of 7840 from Liverpool. . . .

"By the time we entered Great
SEPTEMBER 1954

Salt Lake City darkness had enveloped it, shutting out from my straining and inquiring eyes all details. I could see that the streets were broad, and hear the refreshing sound of water rippling and gushing by the road side. Occasionally a tall house would loom up through the gloom, and every now and then the cheerful lights came twinkling through the cottage windows—slight things to write about, but yet noticed with pleasure by one fresh from the Plains. A happy meeting with rela-

tives, and a few moments of wakefulness ended the 9th of August, and also ends my hastily sketched and simple narrative.

"P.S. While in the city, President Brigham Young, among other things favoured me with the opportunity of taking for publication the portrait of himself presented in this work. The portrait of President Heber C. Kimball, and that of the late President Willard Richards are from daguerreotypes by Mr. Cannon, which were kindly furnished by Elder S. W. Richards. . . . The view of the

(Concluded on page 665)



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*And now another generation
is listening...*

Richard L. Evans

TODAY, as we begin our second quarter century, a flood of thoughts and themes moves in upon us. One such concerns the swiftness with which the years come—and go. Not infrequently someone will write: "I have been listening to you all my life!"—and now another generation is listening. Another theme that suggests itself is the responsibility of entering another man's home, or another man's life—and the responsibility for the ideas we let loose—for verily we are all accountable for the impact of our ideas, our actions, our attitudes and utterances upon others, whether written or spoken or sung or suggested. Well we know that entering another man's home, another man's life, by any means, is a sacred trust. Thank you for inviting us in. We hold the privilege sacred, and shall not look upon it lightly. And now as to the swiftly moving seasons—surely it doesn't seem that they would add up to a quarter century. And yet so much has happened that the years could scarcely have been less long. There have been grievous wars, with little settled by any war. Paradoxically, life has been lengthened, disease conquered, and material miracles wrought among men. But no principles have changed—nor have the things that matter most—and life and love and friends and families and timeless truths continue, as they always shall, always and forever. Along with its discouragements and accomplishments, this quarter century has also seen the greater need for faith—faith in the purpose of life, faith in the time-honored virtues, faith that the answers we do not now see, we shall surely sometime see. We all sometimes have our sorrows, our uncertainties, our hurts, our hopes, our unanswered questions. For all of us, perhaps, there are some pieces that do not seem to fit in place. There are theories that will fall, and suppositions that will not survive the test of time. But beyond all such uncertainties there are glorious assurances and certainties—as surely as we live, as surely as we have seen the heavens and the earth keep their course. And with all this outward evidence of divine plan and purpose, and with the witness of the spirit within, we reaffirm our faith in him who is the Maker and Administrator of all, who is the Father of us all, who made us in his image, and who is mindful of us all—and who sent us here from his own presence, for a little time, to prepare for the endless opportunities of everlasting life. And he will lead us to all truth and understanding, if we will let him lead us—with faith and patience to wait for the pieces to move into place until the picture is completed. Such are some of the thoughts and themes that suggest themselves at this beginning of a second quarter century. God bless the makers of ennobling music, the voices, the hands that make it live. Thank God for all the sweet and lovely things of life—and for the certainties and assurances that have survived another quarter century and will survive, infinitely and eternally. God give us faith and patience and peace, this day—and always.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, JULY 18, 1954

Copyright, 1954

Liverpool to the Great Salt Lake Valley

(Concluded from page 663)

City was taken with a camera lucida, from the "Bench," north of it, and just above President H. C. Kimball's house, which is seen in the foreground, a little to the left of East Temple (Main) Street. The site of the city is large, and at that early period the buildings were very much scattered, rendering it almost impossible to get any idea of the place unless a large area was embraced in the view. Consequently a favourable point was chosen, commanding the principal buildings, and the chief portion of the city which was then built upon. This, on the other hand very much reduced the size of the objects, but not to indistinctness. On the whole I think it may be presented as a faithful portrait of Great Salt Lake City in 1853."

The "camera lucida" the artist mentioned is defined as "an instrument which by means of a prism of a peculiar form, or an arrangement of mirrors, causes a virtual image of an external object to appear as if projected upon a plane surface as of paper or canvas, so that the outlines may be traced."

Nothing further is printed in the book about Artist Fredrick Piercy's stay in Great Salt Lake City, his trip back over the plains, or his ocean voyage back to England. Nor does there seem to be any record of him after the book was published. Perhaps someone who reads this can throw additional light on this talented young man who has left us such a rich heritage of drawings which he made a hundred years ago on his journey from Liverpool to Great Salt Lake City.

NEW TEACHER

By MAY RICHSTONE

*She brings to her classes
youthful zeal*

*And theories, untried, ideal.
She discovers there the
impudent grin,*

*Impervious ears, faint discipline.
Fresh from her own scholastic
scene,*

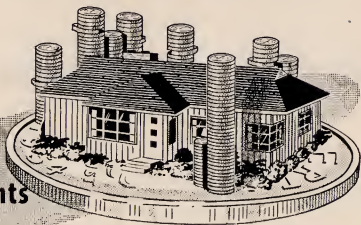
*She has yet to learn that one
day, between*

*The dream and the doing will
be found*

*The compromise of common
ground.*

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Melchizedek Priesthood Quorum Funds

QUORUM FUNDS

AS WAS pointed out in THE IMPROVEMENT ERA last month, some of the most vital quorum projects pertain to the raising of funds to be used by the quorums in accordance with the various needs that may arise. In fact, it is the recognized practice throughout the Church of Jesus Christ for Melchizedek Priesthood quorums to have quorum funds, and no quorum can carry forward the full program of the Church without having money to meet its financial needs. *The Melchizedek Priesthood Handbook*, page 51, gives the following instructions relative to this important matter:

Every quorum should build up a quorum fund through income-yielding quorum projects, contributions, assessments or other co-operative means. Such a fund should always be at the disposal of the quorum as a means of meeting quorum expenditures.

GROUP FUNDS

The General Authorities of the Church have continually advised Melchizedek Priesthood groups not to accumulate funds on a group basis to be used for group purposes, but all money accrued from group projects within quorums should be deposited with the quorum in a common quorum fund. The expenditure of these funds should be made on a quorum basis and not on a group basis. The following appears in the *Melchizedek Priesthood Handbook*, page 32:

Activity on a quorum basis is desirable and the accumulation and use of funds should be on a quorum rather than a group basis.

Also, on page fifty-four the following instructions are given:

All funds accumulated by groups, should be administered by the quorum. Such funds should be remitted to the quorum presidency, which will be responsible for safeguarding them. . . .

Quite often groups derive funds through the operation of income producing projects. These should likewise be turned over to the quorum.

Experience has proved that handling money collected by groups on a quorum basis aids greatly in developing quorum consciousness, unity, and strength, and thereby furthers the Melchizedek Priesthood program.

PURPOSES OF QUORUM FUNDS

Melchizedek Priesthood quorums find a variety of uses for the money raised in their fund-raising projects; however, the purposes for quorums having available at all times sufficient money in their quorum funds may be classified under three general heads.

First: Funds to meet the various needs of administering the quorum.

Every Melchizedek Priesthood quorum has a certain amount of administrative expense for such items as roll books, stationery, quorum socials, flowers to members of quorums who are ill or flowers sent to funerals, and various other expenses that may arise. Sufficient quorum funds should be available at all times to meet these current expenses.

Second: Funds to assist needy quorum members or the families of needy quorum members.

Priesthood quorums furnish many opportunities for the members to express the spirit of brotherhood and fraternity towards each other, especially in time of economic distress. On this subject the *Melchizedek Priesthood Handbook*, page 51, states:

It is in order to draw upon quorum funds . . . to assist needy quorum brethren and their families. However, help to needy brethren . . . should not be given except after consultation with the bishop as to the needs of the brother in question and determining what other aid is being given to him through the agencies of the Church regularly established for such purposes. . . . the weekly ward welfare committee meeting is the proper place to clear such matters.

The Welfare Plan . . . Handbook of Instructions, page 20, points out as follows:

The Priesthood quorums in their extending of relief have not the obligation pre-

scribed to the bishop. But the relationships of the priesthood, the spirit of lofty, unselfish brotherhood which it carries with it, do require that quorum members individually and as groups exert their utmost means and powers to rehabilitate, spiritually and temporally, their unfortunate brothers. . . . In Church Welfare work, the rehabilitation of quorum members and their families spiritually is the primary responsibility of quorums functioning as quorums. They should, however, also aim to assist the bishops in the temporal care of the needy. Temporal helping of members is the priesthood quorum's privilege, but not its responsibility.

In many cases in the past, quorums have made loans or guaranteed loans and " . . . in some cases contributed funds" to assist quorum members and their families to get established in businesses of their own.

Also, when needy cases arise where in the afflicted priesthood holders cannot pay their hospital bills, the First Presidency has advised bishops that "The priesthood group or quorum of which a bearer of the priesthood is a member should be invited to assist their fellow member in the payment of his hospital account." (*Ibid.*, p. 51.)

Third: Funds collected and used for missionary purposes.

a. All quorums to have missionary funds.

All Melchizedek Priesthood quorums should collect and disperse funds for missionary purposes. Seventies' quorums, in particular, are encouraged to collect and disperse each year a substantial sum for such purposes.

b. Limitations should not be set on the use of missionary funds.

Money received or collected for missionary work should not be diverted to other uses, but limitations on the use of such funds within the field of missionary activity should not be adopted. Where such limitations have been set by quorums and are now in force, it would be wise to rescind them. When monies are donated to quorums, however, which are in the nature of trust funds, that is, when the donor expressly stipulates that his grant is conditioned upon the agreement of the quorums to spend the monies for a specified purpose, and no other, such funds must be

THE IMPROVEMENT ERA

Priesthood

expended in accordance with such agreement.

It is entirely proper for any quorum to use its missionary funds to aid elders, seventies, high priests, or ladies in their missionary work. The only exception to this rule would be in the case where a donor expressly provides that his grant be limited to a narrower field. Prospective donors to missionary funds should be discouraged from imposing restrictions as to the ways in which their grants should be expended.

c. *Use both interest and principal.*

Quorums should not restrict their expenditures to the interest earned from the investment of missionary funds. The principal itself should be spent and replenished.

d. *Use of surplus funds.*

Quorums unable to find appropriate uses for their missionary fund within their quorum might properly refer the matter of the use of such funds to the presidency of the stake; and if no demand for such funds for missionary purposes be found in the stake, the stake presidency may confer with the general Church missionary committee as to where the money might be used advantageously for missionary work. Such funds should not be permitted to lie idle. Wise and continuous use is imperative.

e. *Invitation to send missionary funds to the First Presidency.*

The following invitation was extended in *THE IMPROVEMENT ERA*, September 1953, and it seems appropriate to reprint it in this article:

Priesthood quorums throughout the Church which have surplus funds, as well as individual Church members, are invited to send contributions to the First Presidency to be used in helping to defray the expenses of local full-time foreign missionaries who can spend their full time in foreign missionary service but are not able to supply the means for their support. Of course, the Church policy is today, as it has always been, for missionaries to pay their own expenses, if possible, while rendering missionary service for the Church. The quorum funds sent to the First Presidency or contributions made by individual members of the Church are used only in exceptional cases of dire necessity for local missionaries whose homes are in foreign missions, and not for missionaries from the stakes of Zion.

SEPTEMBER 1954

DEPOSITING QUORUM FUNDS

Those who are authorized to handle and administer the expenditure of quorum funds hold a sacred obligation to protect those funds and so quorum presidencies are advised to deposit those funds where they will be protected from loss.

First: Deposit with the stake presidency.

In cases where the fund balances are small, quorums may avoid the usual banking charges by depositing their monies with the stake presidency as a trust fund account. They may withdraw the money as needed.

Second: Deposit in a bank.

Quorums with substantial funds may deposit all their funds in properly safe-guarded banks, having their own bank accounts. This procedure is highly recommended by the General Authorities.

Third: Deposit with the First Presidency.

The following statement appears in the *Melchizedek Priesthood Handbook*, page 53:

The First Presidency has created a non-profit organization known as the "Co-operative Security Corporation," in order to legalize business transactions in the Church Welfare program. If desired, quorum funds may be deposited with this corporation and withdrawn at the pleasure of the quorum.

DISPERSEMENT OF QUORUM FUNDS

Since the quorum presidencies are the custodians of quorum funds, all expenditures should be made by them; however, it should always be the policy for those expenditures to be made with the approval of the quorum members. Large expenditures should be made only with the approval of the stake president. Disbursements in the welfare field should be made in consultation and co-operation with the bishop. The following instructions appear in the *Melchizedek Priesthood Handbook*, page 52:

Neither the president of the quorum nor his counselors, nor quorum members are authorized to use money belonging to the quorum fund. Every expenditure from quorum funds should be upon the vote of the quorum—not necessarily as to details, but in general. The quorum should be made

aware of every proposed project and expenditure and be party to it by voting for it. Then the actual draft upon the quorum fund should be made upon an order signed by the quorum president and preferably also by his two counselors [or co-signed by the quorum secretary].

Certainly accurate records should be kept of all financial transactions and the quorum accounts available for auditing whenever occasions require the same to be done.

SUMMARY STATEMENTS—GENERAL REGULATIONS GOVERNING QUORUM FUNDS

For the convenience of quorum presidencies, a few general rules regarding quorum funds are stated concisely as follows:

First: The authorized receivers and custodians of all quorum funds are the quorum presidencies.

Second: All quorum funds should be safeguarded, and may be deposited with the stake presidency, in a bank, or with the First Presidency.

Third: All proposed expenditures before being made should be presented to the quorum for approval.

Fourth: "Withdrawals, properly authorized, should be made by check signed by the president and secretary of the quorum, or by the finance committee if one has been appointed." (*Ibid.*, page 52.) In other words, the actual draft upon quorum funds should be signed by at least two of the quorum officers as duly agreed upon by all the officers.

Fifth: All quorum funds collected for special purposes and also quorum allotments for the welfare program should be spent only for the purposes for which said funds were accrued. Monies should not be collected for one purpose and then spent for another.

Sixth: If surplus funds accumulate, they may be disbursed by a vote of the quorum.

Seventh: "The quorum presidency should always be in touch with the stake presidency as to the advisability of making the expenditure approved by the quorum. No expenditure should be made which is not approved in general by the stake presidency." (*Ibid.*, page 52.)

(Concluded on page 687)



The Presiding

Special Recognition to Be Given Those Who Qualify for Minimum of Four Individual Aaronic Priesthood Awards

THE Presiding Bishopric are happy to announce that each bearer of the Aaronic Priesthood 12 to 21 who qualifies for the Individual Aaronic Priesthood Award for four years or more will be awarded, without charge, a beautiful gold-filled pin as here reproduced in actual size.

Awarding of the pin will begin January 1, 1955. The pin will be presented to each bearer of the Aaronic Priesthood who displays four or more Individual Aaronic Priesthood Awards to his bishop as evidence of qualification. The four awards need not be earned consecutively.

Eligibility to receive the pin will be noted on the usual application for the Individual Aaronic Priesthood Award by indicating the number of years each boy has qualified for the award.

No boy is to be awarded more than one such pin regardless of the number



Actual Size

of years, in excess of four, during which he has qualified, or will qualify, for the Individual Aaronic Priesthood Award.

This pin is not to be confused with any other award in any way. A boy earning four Individual Aaronic Priesthood Awards will receive the Aaronic Priesthood pin whether he qualifies for any other award or not.

The large cut of the pin is published in order that the detail may be more specifically observed. Joseph Smith and Oliver Cowdery are represented in a



praying posture on the banks of the Susquehanna River. The rays of light herald the approach of John the Baptist who, on May 15, 1829, conferred the Aaronic Priesthood upon the two young men. The great Salt Lake Temple is pictured as a symbol of holy ordinances.

The pin should really prove to be a treasured possession of every boy who is or who becomes eligible to wear it.

Leaders - Senior Members

Teach Truth, Not Overlooking Men

GROUP advisers and quorum instructors, in your contacts with senior members of the Aaronic Priesthood, do you teach subject matter, or do you teach men? Do you take into consideration the needs, desires, interests, and experiences of the ones you are called to help, or do you administer the same medicine to each one regardless of need?

It is certain that truth is good wherever it is found; but it is equally certain that some truths are more vital to us than others, and some men are more capable of assimilating truth in greater amounts than are others.

The calling of those who work with senior members is not merely to teach the gospel, but to teach men the true principles of the gospel according to their needs and their abilities to absorb them and make them part of their lives.

Truth and people are relatively unimportant except as they relate themselves to each other and become part of each other. Standing alone and apart, they are unproductive of good or happiness. Integrated with each other and supporting each other, they become a

A Divine Assignment to the Bishop

ALSO the duty of the president over the Priesthood of Aaron is to preside over forty-eight priests, and sit in council with them, to teach them the duties of their office, as is given in the covenants—

"This president is to be a bishop; for this is one of the duties of this priesthood."

—D. & C. 107:87-88.

great power and force in the world—for truth is light, and light is intelligence or the Spirit of God. Man, empowered with the sword of truth and the ability to use it, is invincible.

In your preparation then, seek not only to know the beautiful truths of life and their relative values, but seek also to know the specific needs of the men you are assigned to help, and the techniques by which vital truths may become part of their lives. It is your duty to expose men to the truths that are most important to them personally and encourage them to adopt them and make them their own.

MY WARD TEACHER

By D. J. Roberts

I cannot name the power he wields,
This man who monthly is my guest,
But there is radiance of mind
And evidence of ceaseless quest.

I cannot designate the food
He gives my hunger with his word.
I know he leaves me lifted up
And strengthened because I have heard.

There is a high degree he bears,
Not yet computed here nor guessed.
He has attained some sure estate
He shares with me, and I am blessed.

Let him teach my generations
Through the cycles of the years.
There is solace in his presence;
There is antidote for tears.

There is pattern in his wisdom
I would place upon their ways.
There is some eternal conquest
He will hold above their days.

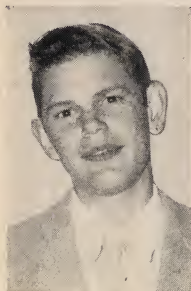
THE IMPROVEMENT ERA

Bishopric's Page

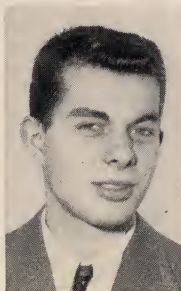


Prepared by Lee A. Palmer

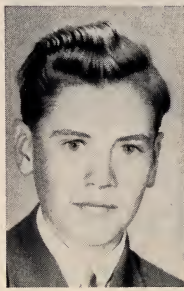
CHALLENGING RECORDS FROM HERE AND THERE



Bruce Heusser



Chuck Griffin



Max R. Merritt

Bruce Heusser, Lawndale Ward, Inglewood (California) Stake, has only one more year to go to score a perfect attendance record at priesthood and sacrament meeting for the seven years he spends in the Aaronic Priesthood program—six awards with as many 100% seals.

Chuck Griffin, Lennox Ward, Inglewood Stake, has received five individual awards with a 100% attendance seal attached to each one.

Max R. Merritt, Afton South Ward, Star Valley (Wyoming) Stake, three awards, two 100% attendance seals.

BERKELEY (CALIFORNIA) FIRST AND SECOND WARDS FETE AARONIC PRIESTHOOD MEMBERS



Aaronic Priesthood bearers and their leaders of Berkeley First and Second Wards stand on top of Mormon Island Saddle Dam near the place of the gold rush of 1848. They have found greater treasure than gold — the Holy Priesthood.

Ward Teaching

One of the Oldest Church Programs

Is the ward teaching program of divine origin? "When was it instituted?" and "Did the Prophet Joseph Smith place the program in operation before his death?" are questions frequently discussed. Modern scripture leaves no doubt about the first question. The program had its origin in a revelation to the Prophet in April 1830, dealing with the principles of Church government and organization. The fundamentals of the program came from the instruction given to the teachers. (D. & C. 20:53-55.) How long after the Church was organized until the program was put in operation is not known. The program was definitely functioning before the martyrdom of the Prophet.

One glimpse at Church history discloses the fact that ward teaching was in operation years before the Prophet Joseph Smith was martyred June 27, 1844.

Elder George A. Smith of the Council of the Twelve, while speaking during general conference April 6, 1856, referred to a time when the teachers had been called upon to settle a dispute between the wife of Elder Thomas B. Marsh, president of the Council of the Twelve, and a Mrs. Harris.

While the specific date of this incident is not known, it is known to have been sometime prior to October 1838.

It appears very likely, therefore, that the Prophet Joseph Smith set ward teaching in order very shortly after the revelation was given outlining the responsibilities of teachers.

Vital Part in Program Priests' Cottage Meetings

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Included in the photo are Harry W. Young, first counselor to Bishop Clair B. Black, (extreme left), and Floyd Copen, Jr., adviser (extreme right).



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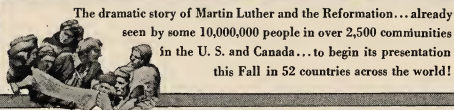
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To Everything A Season

(Concluded from page 634)

in sight, the floors had been mopped, everything generally tidied.

Pat had been too tired to worry about the baby being upstairs for a few days. Relief that he would be well cared for was proving as healing as the medicines and the undisturbed sleep.

Where was the bitterness of yesterday?

It had started to disappear when he stood at the door, wondering what to say to Mrs. Duncan as she turned to leave with the baby's clothes, smiling happily. Caught up in that smile he said the one right thing "Thanks so much, Mrs. Duncan."

There hadn't been much opportunity during the evening to reflect on that smile or the words that had tasted strangely good on his lips. In this year of marriage he seemed to have lost the knack of saying thank you, so intent had he been on proving his independence.

But now, suddenly, he recognized the matching quality in the smiles of his two neighbors: pleasure in helping out. Now why had he been so obsessed with the idea that he and Pat must work alone, that he must not take help from others?

He thought with new maturity, there will always be a time to accept help and to accept it gracefully. The time will come when we can give help in our own way.

His mind returned to the taste of that omelette. He wondered what he had done wrong. Well, now that he had a better perspective about his pride he'd ask Mrs. Duncan if it had been right to use baking soda to make it fluffy.

Handcarts Westward

(Continued from page 637)

we were with them several deaths occurred."

The captain of the rescue party, George D. Grant, listened quietly; when the narration was ended he said, "Hook up at once."

Setting out again they found the passes blocked and the trails choked with snow but by next day they were busily aiding the suffering Martin company. Hour after hour, floundering from one drift to another, getting their bearings from the

(Continued on page 672)

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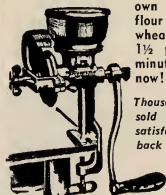
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HANDCARTS WESTWARD

(Continued from page 670)

mountain landmarks, they finally reached Devil's Gate Fort three days later.

Two days after the Martin train had taken possession, the Hodgett train arrived. Captain Hunt explained in his journal the reason for the delay of the wagons. The snow

had been too deep for them to travel, and they kept their horses which pulled the supply wagons alive by cutting down branches of trees for them to browse on.

The fort had been crowded before the relief wagons arrived; now conditions were bad indeed.

"Seems hopeless," Elliot looked at

Thank God for Freedom

Richard L. Evans

ON THIS meaningful day for America, may we take a moment from some of the side issues and from some of the irrelevant celebration, and clear our thoughts and humble our hearts and get down on our knees and simply, fervently, thank God for freedom—and then get on our feet with a firm resolve to preserve it against all who secretly or openly would set it aside. Thank God for freedom—and for the Founding Fathers who reaffirmed to a new nation, an eternal, timeless truth: that the right of choice—that the free agency of man—is a God-given inalienable right, and is essential to the peace and growth and progress and salvation of the very soul. This truth has been challenged again and again, and will yet be challenged again and again. It was challenged in the heavens before time began, by the brilliant but rebellious Lucifer. There was war in heaven—for freedom. And anyone who seeks to enslave men in any sense, in mind, in spirit, in thought—anyone who seeks to enslave the minds, the hearts, the spirits of men is essentially in league with Satan himself—for "where the Spirit of the Lord is, there is liberty."¹ Thank God this day for the Constitution of our country, which was brought into being "by the hands of wise men whom [the Lord God] raised up unto this very purpose."² Thank God for the promise that in this choice land, men "shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve" God.³ Thank God for the right of choice, for the right to become whatever we can become in a free and provident land that, despite its imperfections, has proved to be more efficient for progress and human happiness than any society founded on the false philosophies that would seek to enslave the minds and souls of men. God grant that we may repent wherever we have departed from the principles of freedom—that we may preserve the right to fail and the incentive to succeed, and live, as did the founding fathers, knowing that there are no acceptable substitutes for freedom—and "pledge . . . our lives, our fortunes and our sacred honor"⁴ for freedom—"that this nation under God, shall have a new birth of freedom, and . . . shall not perish from the earth."⁵

"The Spoken Word"

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¹11 Corinthians 12:17.

²D. & C. 101:80.

³Book of Mormon, Ether 2:12.

⁴Declaration of Independence.

⁵Gettysburg Address.

David, but he could only shake his head. Captain Grant's face mirrored discouragement. What a responsibility rested on his young but adequate shoulders! What a challenge for resourcefulness and courage! President Young had said, "Do not return until every one is accounted for!"

As usual the young men of the rescue party looked to him for decision. "We can't stay here under these conditions. There's nothing we can do but move on until we find wood for fuel and feed for the stock."

Leaving Devil's Gate, the Martin company came to the Sweetwater River and found it full of floating ice. The wagons rolled through, but those with handcars stood still. Many had died from crossing the Platte eighteen days earlier, and this would be pure suicide. Every avenue of escape seemed closed.

"If we are to die now, better be here on the shore than in the icy waters," they argued. In the depths of their desperation, again they supplicated the Almighty. Three eighteen-year-old boys in the rescue party, Allen Huntington, George W. Grant, and David P. Kimball, stepped forward. Each lifted a member of the company and crossed the river carrying him on his back. To the astonishment of everybody, they brought nearly everyone to the opposite shore.

Later, when President Young heard of this heroic deed, he wept like a child and declared, "That act alone should insure those young men an everlasting salvation in the celestial kingdom, worlds without end!"

The trail wound horseshoe-like around the mountain ridge. Everyone scanned the huge pile of rock-like formation for a shelter roomy enough for all. David sighed with gratitude that Pamela was well on the way to Salt Lake City and with renewed determination turned to the task in hand.

Pointing to a recess in the cliffs, Elliot observed, "Looks like a hollow!"

"That's what it is, a cove." The captain had seen it also and gave orders to pull up to the shelter, which at best would be only a slight protection.

They made themselves as comfortable as possible for the night, and awoke to the dawn's bitter cold,

(Continued on following page)

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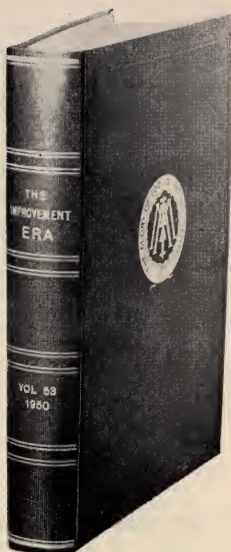
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HANDCARTS WESTWARD

(Continued from preceding page)

cramped and stiff. They found that thirteen had passed away in the hours of darkness. This resting place has since been called "Martin's Hollow."

In the meanwhile the last contingent had been pulled into Devil's Gate Fort. In all there were eighty-five wagons of freight. Much of it was valuable, and still at least half of the wagons would have to be used to carry disabled ones and all the children. The best of the wagons were picked out with the strongest-looking oxen. The precious cargo was unloaded. There were a few caches, but where to put the remainder was a problem.

"We'll just dig pits and bury it," Captain Grant announced.

Everyone set to work to shovel, but made little progress. Again and again they tried, but the blizzard came sweeping through the fort, filling and obscuring any signs of a pit.

"I have traveled this road forty-nine times, and I have never seen so much snow," declared Charles Decker.

Another emergency arose, what to do about the goods which were cached. They were far too valuable to be left unguarded.

"You couldn't pile up enough money to hire me to remain here," Elliot spoke vehemently. Others were expressing themselves in like vein.

All stood stock-still as Captain Grant came in sight and approached three young fellows who had been saying they would dislike the job.

"Will you boys stay and look after the baggage?"

"We will, Captain," the answer came unhesitatingly.

"And what about you, Elliot? Will you be among the number?"

"Yes, sir, if that is what you want."

It was like that always. Wages could not have been high enough to tempt them to do the difficult tasks devolving upon them, but the word of their captain banished all qualms.

At last the forty wagons were hitched to the oxen and loaded with all the children and those who were unable to walk. They had scarcely started, when they bowed their heads to a new onset of stormy weather. Pushing forward, they

faced white desolation. The paralyzing cold pressed in like some furious foe. All day the blizzard swept through the mountains, bit through the flesh, and chilled the marrow of their bones. By nightfall the wind had blown itself out, and they were able to see ahead and sight some teams from the valley. This party was captained by William Kimball, who had remained in Salt Lake City less than twenty-four hours before starting back. He had with him James Fergusen, Hosea Stout, Joseph Simmons, and others.

Next day, more teams came, and the last of those walking were picked up, which ended the pushing of handcarts for the season. The few cattle driven from Devil's Gate had all died before reaching Fort Bridger. With the worst terrors of the trip over, the travelers had time to reflect on their miraculous escape. Why they had not all frozen to death was a wonder, a story to tell as long as time should last. They realized the debt they owed Captain Martin, who like James Willie, did more than he asked of any of them. And memory remained fresh of a certain Ephraim Hanks, who had traveled from the valley, administered to the sick, and killed buffalo—which saved the lives of many. Hearts burned with love as they voiced blessings on the heads of the boys of the relief parties—the Utah Mountain boys.

Four hundred thirteen of the original Martin company survived the journey. Like the ones who had arrived previously, they were taken into the hearts and homes of the Saints in Zion. Everything was done for their comfort. Wagons of the Hunt and Hodgett contingent came trailing in until Christmas. And among the last to arrive was David Weiler.

Ties formed on the plains were as lasting and binding as blood relationship. So it is not strange that when possible, they became neighbors in their new homes. Next door to the chosen building lot of Widow Branton was that of the Saunders. The day before Christmas found Coleen Branton and Jane Saunders in the home of Serena Ware, touching up the decorations on the huge wedding cake which would do honors at the reception next day for the three young couples. Pamela was

THE IMPROVEMENT ERA

much improved in appearance and well enough to aid David in hanging the new curtains in the Weiler home where the festivities of their wedding would take place. Allan and his father were working early and late on the little home which Polly would grace as its mistress. These two young people, Polly and Allan, had had eyes only for each other on the trip and now the happy day of their marriage had come.

Mrs. Garson who was helping with the pie baking in the Ware home said, "You know I told Kathleen if she still felt the same about Denton Greene when we reached the valley, we'd give our consent to their union. He's proven himself to be a fine, upstanding young man. How fortunate you are to have all your children, Coleen." She spoke wistfully thinking of her Jeanie and the mound out on the plains.

"Yes, Sister Garson, and I try to keep my promise to them. You know when they got so hungry out there in the wilderness I told them that I'd give them roast beef. And I do, whenever possible."

"And with Yorkshire pudding," Della added while entering the room.

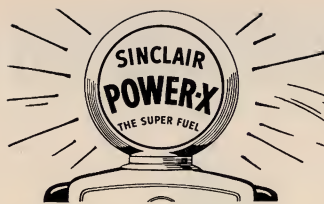
There was a holiday spirit throughout the city and settlements and all felt to rejoice upon the safe arrival of so many of the immigrants. Christmas was a special day of peace and good will for the Saints who had been fortunate enough to find safe haven.

Ever on have rolled the years. Nothing stands still, and one by one the pioneers have gone to their reward. We who are left find ourselves contemplating the heritage they have left us. We see the grandeur of humility and stout courage to meet whatever life might have in store. With patience for a motto, those pioneers knew that whatever debt there was to be paid, would come in God's own time and with interest. The spirit of victory over the implacable forces of nature had been the breath of their nostrils and even death had stood back and his task stayed!

And Brother Brigham had said, "After the hardships come the blessings!"

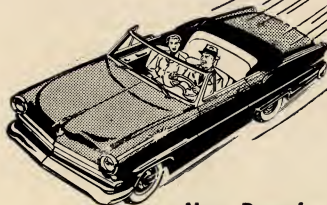
This they lived to see and the tale of their glory rings through the corridors of time—echoes of their triumphal march, the story of a faith that would not—could not fail.

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IRIS PARKER
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"Allie" Marriott—A "Capital" Cook



Alice Sheets Marriott

ALICE SHEETS MARRIOTT, a Salt Lake woman who was transplanted twenty-seven years ago to the nation's capital, still cooks and entertains like a westerner. For example, she makes jams, preserves, pickles, and chili sauce from pioneer recipes. And she often entertains friends "from home" who are visiting in Washington.

Sister Marriott has a positive interest in food and for a very special reason. She is the wife of J. Willard Marriott, formerly of Ogden, now president and founder of the famous chain of forty-seven Hot Shoppe restaurant operations in the Washington, Philadelphia, Richmond, Baltimore, New York, Miami, Chicago, and Salt Lake City areas. She has been active in the Hot Shoppes through the years. When her husband started out with one very small restaurant in Washington, D. C., she worked side by side with him. Through perseverance and a kind of genius the Marriotts have built the huge, present-day organization. Their success story is a legend. Mrs. Marriott, until the organization grew so large, did interior decorating for all the shops, choosing wall colors, floor coverings, and draperies. She still directs the decorating of the shops for Christmas and other special occasions. She attends menu meetings and samples food in test kitchens and at the shops.

It is when she is preparing meals at home that "Allie" Marriott's mastery of the art of cooking is most apparent. She likes food that is simple, yet meticulously prepared, and she clings to some of the old favorites that have been in the family for

years. She loves to experiment with food, too, and to serve dishes with a foreign flavor. She does her pickling and preserving at their summer home in New Hampshire. Their garden produces too many strawberries, raspberries, tomatoes, and cucumbers for table use, so she thriftily preserves them and takes them back to Washington to enjoy all winter long.

Following are excerpts from Sister Marriott's recipe files:

La Sagne

- 2 tablespoons olive oil
- 1 pound ground beef
- 1 cup chopped onion
- 1 clove garlic
- 1 teaspoon salt
- 1/4 teaspoon pepper
- 1/2 teaspoon oregano seed
- 2 eight-ounce cans tomato paste
- 1 cup tomato juice
- 1/2 cup hot water
- 1 eight-ounce package of wide noodles
- 1/2 pound sharp cheddar cheese, thinly sliced
- 1/2 pound cottage cheese (small curd)
- 1 cup grated Parmesan cheese

Heat oil in large, heavy skillet and brown beef, onion, and garlic. Then add salt, pepper, oregano, tomato paste, tomato juice, and hot water. Cover skillet and simmer fifteen minutes. In meantime, cook the noodles until tender. Grease two-quart casserole with olive oil. Place ingredients in it in this order, using only half and then repeating in same order with last half: noodles, cheddar cheese, cottage cheese, meat sauce, Parmesan cheese. Bake in

375° F. oven for fifteen minutes or until firm. Serve six.

This is an Italian dish which is delicious, and a complete meal when served with hot French bread or hard rolls and a tossed green salad.

Tomato Aspic

- 1 cup of tomato juice (heat one can of tomatoes, strain, and take 1 cup of juice)
- 1 slice of onion
- 1 bay leaf
- 1 stalk of celery, quartered
- 1 tablespoon unflavored gelatin
- 2 tablespoons cold water
- 3/4 cup beef bouillon (do not dilute)
- 1 tablespoon lemon juice
- 1/2 teaspoon salt
- dash of pepper

Combine tomato juice, onion, bay leaf, and celery and boil five minutes. Strain and add to gelatin softened in cold water and stir until gelatin dissolves. Add bouillon, lemon juice, salt, and pepper. Pour in molds. Chill until firm. Serve on lettuce or watercress. If desired, this recipe can be tripled and a ring mold filled large enough to serve ten people. The center of the aspic ring may be filled with shrimp salad or tuna fish salad. Serve with dressing in which one cucumber has been grated.

Cucumbers in Sour Cream

- 1 medium onion
- 2 small cucumbers
- 1 cup sour cream (commercial from dairy)
- 2 tablespoons vinegar
- 1 teaspoon salt
- 1 teaspoon sugar

Slice onion in very thin slices and separate rings. If cucumber is tender,

THE IMPROVEMENT ERA

Know Your LDS Cooks

do not peel. If not tender, pare, and pull fork tines down it on all sides to make scallops. Slice in fine, thin slices. Add vinegar, salt, and sugar to sour cream. Mix in the vegetables and set aside for one hour. Makes six to eight servings.

This is a great favorite for buffet suppers used as a relish or meat accompaniment.

Yorkshire Pudding

- 2 eggs, well beaten
- 2 cups milk
- 1 cup flour
- 1 teaspoon salt

Have muffin tins or heavy cast iron popover pans very hot. Into each space put one-half teaspoon hot drippings from roast beef. Fill half full of batter and bake in 450° oven for twenty minutes. Serve at once with roast beef and gravy. Although these are similar to popovers, they do not pop up as high and have more of a custard consistency inside. This pudding can also be baked in a large flat pan to which one-fourth cup drippings has been added.

"This recipe belongs to my mother, Mrs. Reed Smoot," recalls Mrs. Marriott. "Mother was born in Yorkshire, England, and when she was twelve years old, her mother joined the Church there and brought her children to Utah to live. Grandmother taught her to make Yorkshire puddings, and Mother taught me. As long as I can remember we have always had roast beef with Yorkshire pudding for our Sunday dinner. (My grandmother always used to save a piece to eat later with cream and sugar. She baked hers in a big, black pan and cut it in squares.) We like ours baked in muffin tins because it is crustier."

Meringue

- 4 egg whites
- 1 cup granulated sugar
- 1 teaspoon vinegar
- 1 teaspoon vanilla

Beat egg whites (by hand or electric beater) until very stiff but not dry. Add sugar gradually, beating constantly. Then add vinegar and vanilla gradually, beating well. Line cookie sheet with brown paper—do not grease. Drop meringue by tablespoonfuls onto paper making eight round mounds of it. Bake at 275° F. for one hour until light gold color. Remove with pancake turner from paper immediately. When cool, crush in top and fill with ice cream or whipped cream. Top with crushed strawberries, raspberries, sliced peaches, or other fruit. Serves eight.

(Continued on following page)

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A "Capital" Cook

(Continued from preceding page)

"This is the best meringue I have found," says Sister Marriott, "always light and tender, so easy to make, and never fails."

Mustard Pickles

- 1 quart small pickling onions (peeled)
- 1 quart cauliflower pieces, not too small
- 1 quart small whole cucumbers, gherkin size, if possible
- 2 quarts medium-sized cucumbers, half of them sliced, half of them cut in chunks to add variety
- 1 quart of sliced large cucumbers (If not possible to get small ones, regular size can be used and cut in bite-size pieces. Measure all cucumbers after cutting.)
- 4 green peppers, thinly sliced
- 4 large green tomatoes, very thinly sliced (These add body to pickles.)

Make a brine with one gallon cold water and two cups of common salt dissolved in it. Common salt is coarser and stronger than table salt, but is not rock salt. Put vegetables in glass or crockery bowls, pour brine over them, and let stand over night—about twelve to sixteen hours. Leave in brine and bring to boil, then simmer until tender—about ten minutes. Do not overcook. Drain off brine—leave vegetables in colander until well drained—two or three minutes. Then put them in large pan or roaster and while they are still hot, pour over them the following sauce, which you can prepare earlier while the vegetables are simmering:

Sauce

- 1 cup flour
- 2 cups sugar
- 1 tablespoon celery seed
- 6 tablespoons dry mustard
- 1 tablespoon turmeric (for coloring)
- 2 cups cider vinegar

Add vinegar to dry ingredients to make a paste. Bring to a boil 2 quarts cider vinegar and one and one-half cups of water. Add to paste and cook until thickens—about ten minutes. Pour over vegetables and seal in sterile jars immediately. Makes about fourteen pints.

Chili Sauce

- 45 large ripe tomatoes, peeled
- 9 large onions, chopped (put through food chopper, coarse blade)
- 8 small red chili peppers (tepinets) left whole
- 2 cups cider vinegar
- 1 cup brown sugar
- 1 cup white sugar
- 4 tablespoons celery salt

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4 tablespoons table salt
2 tablespoons cloves
2 teaspoons cinnamon
2 teaspoons ginger
1 teaspoon allspice
1 teaspoon mace (optional)

Cut up tomatoes and boil a little in white enamel or granite pan. Add other ingredients and boil down until thick—about four or five hours. Stir often to keep from sticking. Pour in sterile jars and seal at once. Makes about ten pints. Serve with roast beef, etc.

SISTER MARRIOTT has always been active in the Church. She was a counselor in the first Primary organized in Washington and taught Sunday School for years. Now she finds it a full-time job to perform her duties as wife of the stake president.

She studied interior decorating in Washington and has recently used this hobby to good advantage for the benefit of the Church. She just completed decorating the new Chevy Chase Ward Chapel. As chairman of the decorating committee, she selected pews, floors, wall colors, draperies, and the organ grille. Another of her artistic hobbies is the collection of Meissen and Dresden china.

The Marriotts visited Salt Lake City last June to see their son, John Willard, Jr. (Bill), graduated from the University of Utah with high honors and a commission of ensign in the U. S. Navy. Richard Edwin (Dickie), age fifteen, has two more years of high school in Washington, D. C.

HANDY HINTS

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

When doing sewing where extensive shirring is required, use buttonhole twist in place of regular thread in both the bobbin and upper thread on the machine. The twist will not break when it is pulled and gives a uniform job. The shirred garment will stand through repeated washings.—Mrs. W. P., Salt Lake City, Utah.

Scratches in your mahogany or other dark wood can be hidden by painting them with iodine.—Mrs. R. E. B., Delphos, Ohio.

Does washing and waxing your kitchen linoleum take up too much time? Then try adding four tablespoons laundry starch to your pail of soapy water. Your floors will shine as if waxed.—Mrs. R. M., San Francisco, Calif.

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IT'S WILD BERRY PICKING TIME

By Iris Parker

THE PIONEER housewife was faced with a problem of lending variety to her family's diet that would have taxed the most energetic and ingenious cook of our day. But she met the challenge and there were jellies and preserves on the shelves all winter long.

What was her answer? She utilized the scanty products of nature—the wild berries along the streams and in the mountains. There are many who can remember the ruby-red perfection of bullberry jelly, the bittersweet tang of chokecherry, the rich, piquant flavor of elderberry jelly, and the bland, meaty serviceberry. Yes, there are many who recall with delight these delicacies of pioneer days and their parents' day—and there are even a few who still make these delicious jellies and jams to bring a special western distinction to their table.

Do you remember the bullberry—or perhaps you know it as the red-berry? It grows on a grayish green bush, covered with sharp spikes and thorns. We used to have a thicket of them in our pasture. It is slow, tedious work to pick these berries, so we did it on a wholesale scale. Once a season our entire family would go down to the pasture on an early fall evening and gather bullberries. We would take along a tarpaulin or large canvas. My father or one of the boys, with gloves to protect his hands, would break off the branches and place them on one half of the canvas. We would fold the other half over. Then the fun would begin. With clubs we would all beat on the canvas. After we had given it a thorough threshing, we would uncover the branches and most of the berries would have fallen onto the canvas. The fruit would be poured into buckets and a new supply of branches gathered.

We would take the bullberries home and my mother and some of us girls would remove the leaves and twigs and wash them to be made into juice for jelly. The berries looked delicious and we were always hungry for fresh fruit; so invariably my father would request a bowl of berries to be washed and picked over, to

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BEST For FAMLEE Lunches



be eaten with cream and sugar. Some of the others of us would join him, but they didn't taste quite as good as they looked. They were very sour and puckery to eat, so sour that the cream would curdle when you poured it over them. But it is this very sour quality that makes them so good for jelly. They need no lemon juice and no pectin, although if you make jelly by the pectin method, it can be used, of course. These berries are not very juicy, so they will need water added and to be cooked for a few minutes to bring out the juice. Use the standard proportions for jelly-making—equal parts of water and juice, and use your regular jelly test. You will have a delightful treat if you can find a bullberry patch, go on a berry picking party, and make some jelly.

Elderberries also grow wild but

SALT-RIISING BREAD COMING UP!

Thanks for the wonderful response to the request for salt-riising bread recipes. We're finding some interesting and tempting variations of this pioneer favorite.

After the recipes have been checked, we will give you a report, and some of the choice recipes. Look for them in a coming issue of *THE IMPROVEMENT ERA*.

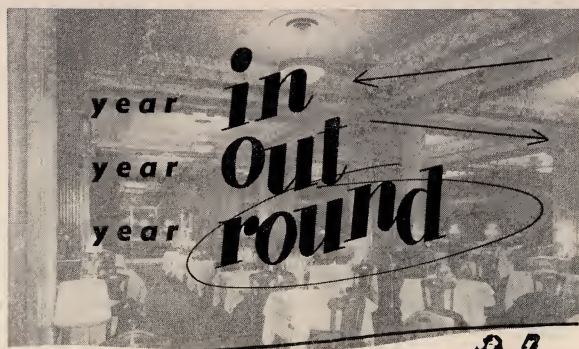
they are so popular for jelly-making that recipes are included in many standard recipe books. An aunt of mine, Mrs. Francis Lyman, who lived in Boulder, Utah, used to make elderberry jelly every year, because they grow in abundance on the Boulder Mountain. It is delicious; however, you have to become accustomed to the peculiar flavor. Aunt Hazel mixed elderberries and crab apples, using half elderberry juice and half apple juice, and an equivalent amount of sugar. If the elderberries were partly green, she would then use them alone because there was plenty of pectin in the fruit.

Elderberries make a delicious summer drink, too. Verda Mae Christensen told me of a recipe for a punch base that comes from an old Mennonite cookbook:

4 quarts elderberries

(Concluded on following page)

SEPTEMBER 1954



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Utah Cook Wins 13 Top Awards

Mrs. M. Taylor Carmichael holds a few of the hundreds of ribbons she's won in cooking contests. Mrs. Carmichael has been winning awards for 37 years . . . and last fall took 13 top prizes at the State Fair.

Mrs. Carmichael, of Coalville, is another prize-winning cook who uses Fleischmann's Active Dry Yeast. "It's so convenient," she says. "Stays fresh for months right on my shelf and always rises fast."

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IT'S WILD BERRY PICKING TIME

(Concluded from preceding page)

Vinegar to cover
2 cups sugar to each quart juice

Wash berries, cover with vinegar. Let stand twenty-four hours. Squeeze through cloth bag and measure juice. Add sugar and stir until dissolved. Boil twenty minutes and pour into bottles and seal. Or it may be chilled immediately, and more water added, and lemon juice and more sugar if you wish, and served as a drink.

Verda Mae also told me about serviceberries. She used to gather these berries along the river banks in western Canada in her childhood. Serviceberries grow there in such quantities that people often can them fresh—as many as one hundred quarts for a family of five or six grown boys. The river was quite a distance from the farming district, so they would go on berry-picking expeditions, often camping overnight. Verda Mae had a wistful look in her eye as she recalled the bland, meaty flavor of these berries. She says it makes her hungry to think of them. She just learned that they can be found in Big Cottonwood Canyon, so no doubt she

will be going on another berry-picking expedition.

Serviceberries are fine to eat fresh. They are also excellent for pie-making and they are wonderful canned fresh. If they are used in jelly-making, because of the sweet, bland flavor, they must be combined with tart apples or currants and lemon juice.

Chokecherries grow at rather high altitudes and are to be found in most of our western canyons. They are a rich, purple-red when ripe. They have a rather puckery flavor, but can be made into a lovely, opaque jelly that is delicious served with duck, sage hen, venison—any game. Pectin may be necessary in your jelly-making—and there are some cooks who use two parts chokecherry juice and one part apple juice.

Why not take advantage of these gifts of nature? The next time you're seeking relaxation in the canyons and mountains, plan to do some berry picking. It's a satisfying way to spend your time out-of-doors—and a real sense of accomplishment comes after you have converted the fruits of your labor into delicacies for your table.



If I Were in My Teens

by Marion D. Hanks

OF THE FIRST COUNCIL OF THE SEVENTY

MOST young people know the story of Aladdin, how his precious lamp was traded for a more glittery, shiny one which seemed at the moment very desirable and attractive but which turned out to be worthless and useless. The villain of the story was a scheming man who knew the value of the old lamp, and who with evil purpose acquired it by sounding the enticing cry: "New lamps for old." The tragic figure of the account was Mrs. Aladdin, who had not learned the worth of the priceless

light and who traded it for something which appeared desirable but was actually cheap and shoddy and unsatisfying.

If I were in my teens I would want to understand the relevance of the principle of the story of Aladdin to me and my life. I would want to understand the tremendous importance to my personal happiness of appreciating and honoring the precious light I have been blessed with. I would hope to be made aware of the great worth of the light of the

THE IMPROVEMENT ERA

gospel in my life and of the light of liberty which is my heritage in this great free land. I would observe, too, that immoral and deluded and dishonest people still walk the streets of my neighborhood and my town and the corridors of my school trying to get me to trade the lamps my fathers made possible for me for their shiny "new lamps" of corruption and unbelief and indolence and disloyalty.

I would seek and pray for teachers who could help me to understand which are lasting values and which are not, and for companions with whom I could freely and happily find and enjoy that which is of persisting worth. I would hope never to be unwise enough to trade a lifetime and an eternity of peace and self-respect for a few minutes of illicit and questionable "pleasure."

Were I a teen again, I would live with a greater measure of that confidence in God and in the triumph of his ultimate purposes which men call *faith*. I would more joyfully recognize the conviction in my soul that men call *testimony*, realizing that to know that the gospel is true does not require that one know all there is to know about it or that he be able to answer all the questions anyone can ask, but that a testimony is a gift of God, a conviction spiritually endowed, that to the extent of our information and experience and feeling we know that the gospel is good and true.

My faith and testimony would grow surely and fruitfully as I came to learn what most of us did not understand when we were teen-aged—that repentance is not alone for those who have made the "big" mistakes, but that it is the principle of improvement and growth through which every child of God must constantly seek to overcome weaknesses and compensate for mistakes. Knowing that my Heavenly Father loves me with Godly grace and sincerity and that he has promised to forgive and forget and never mention my mistakes if I am truly, humbly repentant would give me added strength to be obedient and greater encouragement to abandon error and grow more nearly like the person I would want to be.

I would want to know the real fun of helping others. I would try to be the rare teen-ager who has learned early the real pleasure of stopping to help the stranded motorist

or the over-loaded shopper or the frightened child or the heavily burdened young mother. In addition to keeping the commandments and helping to make the world a happier place, I would be having real fun—and with almost no competition! (At least until I helped get the word around!)

I would insist that a little of my time each day be devoted to myself for the quiet experience of thinking or meditating or reading excellent books. I would try to read something out of the "good" literature every day. I would contrive to get a world globe or a series of maps, and I would acquaint myself with other places and other people as I read the newspapers and news magazines of the day and the great books of adventure and experience. I would know the geography of the diminishing world in which I live—and I would learn that my world is peopled with humans much like myself in their basic nature. In this manner I would hope to help avoid the attitude of the closed mind which men call prejudice, and I would be on the way toward learning to really love my brother, as my Father wants me to do.

Since the young are often afraid and inwardly lacking in faith and confidence, I would try to be cheerful and affirmative, to be friendly and genuine and good to be with. If I were seriously concerned with myself, my own inadequacies and inabilities, I would start earnestly and sincerely to be interested in others and concerned with their problems. I would try to think and talk less about myself and more about others. I would cultivate cheerfulness and shun grinning and preoccupation with myself.

Believing that my body is a very important component of my eternal self, I would start early to learn about it and systematically to care for it. I would try to eat intelligently, sleep adequately, and exercise regularly. I would hike and swim and bicycle and play ball. I would hope to play hard enough and well enough to experience the thrill of competition, representing my school or my ward or my community. If it were not in football or basketball, yet I would learn to play some game well, to overcome handicaps, and to excel.

(Concluded on page 685)

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If I Were in My Teens

(Concluded from page 683)

This, I know, would help greatly to prepare me for the game of life.

As I would like to be strong physically, so would I hope to be strong enough morally never to surrender even one ideal, whatever the circumstance. I would want to know the truth: that no strong and courageous boy or girl ever loses anything worth while by cheerful and humble conformity to what he knows to be right. As I would try to avoid the mistake, so would I endeavor to avoid the sanctimonious or the smug or the superior attitude. Then I know that I would be respected (and in some cases probably emulated) and not resented.

I would want to at least help pay my own bills, buy my own clothes, earn my own way. I would take pride in honest work, be it as a newspaper carrier, elevator operator, or carpenter's helper. It would not be of desperate importance to me to have everything that everyone else had, or all that I would like to have. I would learn the value of having to do without some things and of waiting for others.

Whatever my job I would try to do well at it and enjoy it and progress at it. I would thus learn some of the greatest lessons of life.

I would seek to learn the lesson of Thoreau in *Walden* (one of the good books I would read, in spite of all competition):

The poet withdrew, having enjoyed the most valuable part of the farm, while the crusty farmer thought he had got a few wild apples only.

I would learn to love mountains and trails and sunsets and rain and snow and the early-morning hour—as well as to grow apples or try lawsuits or sell clothes. I would enjoy the things around me, an opportunity I possess as fully as any other living soul. I would try to commit to memory—and to life—many fine truths, among them this from Goethe:

What from your fathers' heritage is lent, earn it anew to really possess it.

Being grateful for the great lighted lamps passed on to me by the fathers of my country and my faith, as well as of my flesh, I would do all I could personally to earn—which is the only way I might personally possess—the great heritage they gave me.

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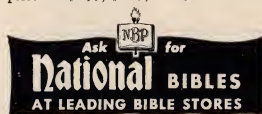
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These Times

(Continued from page 611)

1. Study the "proper role" of the Federal Government in intergovernmental relations so that:
 - a. Intergovernmental relations may be clearly defined.
 - b. Governmental functions (e.g. education, social security, highways) can be allocated to "their proper jurisdiction."
2. After this study, make some recommendations that will help Congress to "adjust" finances, costs, taxes, grants, etc., between the Federal Government, the states, and their political subdivisions.

This is a large order. It is virtually a charge to the Commission to write a charter, a set of policies, to guide the future of government within the United States. The Constitution prevails. But its virtue of broad, general principles, giving it flexibility, lacks some specificity for the closing decades of the twentieth century. It is in the spirit of preserving the great constitutional scheme that the Commission on Intergovernmental Relations has been called into being by Congress. The Commission is doing important work with a fine staff, headed at this writing by President George C. S. Benson of Claremont Men's College, Pomona, California, an able and leading American political scientist. It was a pleasure for the writer to be invited to Washington, D.C., during the summer of 1954 to confer with Dr. Benson, Chairman Kestnbaum, and their associates on some of these leading matters.

The Commission, under Mr. Kestnbaum and Dr. Benson, has established three important committees: (1) on Projects and Organization; (2) on Principles and Historical Development of the American Federal Government; (3) on Grants-in-Aid. Ten "Study Committees" on the issue of the allocation of functions have also been established. Readers of this column will be glad to know that Dr. Adam S. Bennion of the Council of the Twelve is serving with distinction as Chairman of the study committee on "Federal Responsibility in the Field of Education." Others are study committees on local government, aid to states for disasters, highways, in lieu taxes and shared revenues, agriculture, public health, welfare, conservation and natural resources, unemployment compensation and employment offices.

Thus proceeds the attack, the search for facts and for wise policies, on one of the most complicated of all problems. The maze and network of American governmental institutions on this continent are enormously complex. Perhaps one of the best results of the Commission's work will be a re-birth of interest

THE IMPROVEMENT ERA

in the study of American government at the college and university level. The American system of government is one of the most magnificent objects in the history of human culture. Man is immersed in "political culture" in these times, like a fish in a pond. It is time more fish knew something about the nature of the pond, its structure, organization, and general management.

Melchizedek Priesthood

(Concluded from page 667)

Eighth: "Before quorum help is given missionaries or members in need, consultation should be had concerning each case with the bishop or ward welfare committee, to determine the worthiness of the case and to avoid duplication of effort."

Ninth: "Quorums should not speculate and thereby endanger their resources. They are to keep their monies intact, safe and whole, and expend them under proper authority for the worthy purposes of priesthood activity and for the purposes for which they are raised." (*Ibid.*, page 52.)

DIVIDING QUORUM FUNDS

On certain occasions quorums are divided either because of excessive membership or through the division of an existing stake. When such a division occurs, all quorum funds should be divided on a percentage basis of existing quorum membership (excluding brethren being ordained to strengthen the new quorums thus created) comprising the newly-formed quorums. When properties are involved which cannot be divided or co-operatively shared, a satisfactory agreement should be made wherein one of the quorums purchases the share owned by the other.

THE FAREWELL

By Arthur Wallace Peach

THE sunset has a lovely way
Of saying farewell to the day—
With golden words the hills long,
Turning silence into song—

A song that fades in darkness far
But leaves an echo in a star;
And then the great hills, grave and slow,
Bless the villages below!
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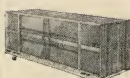
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This practical, modern juicer, designed for home use, produces a quantity of rich, natural flavored juices from vegetables and fruits in minutes. It is quick, efficient, economical. Just turn on electric switch, feed fruit or vegetable, and "Junior" will extract the juice, expel the pulp. U. S. and C. S. A. Approved

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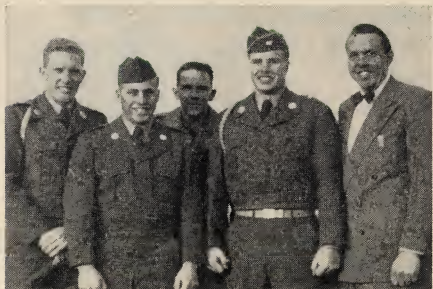
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Your Page and Ours



SERVICEMEN IN ULM, GERMANY

There are about thirty servicemen who meet regularly with fifteen German members of the Church in Ulm, Germany. Group leader Jacques F. Pruhs, whose home is in Alhambra, California, sends this photo of some of his friends. Left to right are five of the group: Odell Stone, West Virginia; Gerald Purser, Logan, Utah; Robert Mauzy, Ogden, Utah; Norman Reece, Aberdeen, Idaho; and Elder Pruhs.

A WINNER FROM SPOKANE



Karen W. McMullin

Karen Wood McMullin, has had one hundred percent attendance at Sunday School, sacrament meeting, and MIA for four and one-half years. She was an Honor Bee and a Mia Joy, and is now working towards her Silver Gleaner. She has taught a Primary class for four years and has been a Jr. Sunday School organizer. She is now a member of the Spokane Fourth Ward, Spokane (Washington) Stake.

A PERFECT ATTENDANCE RECORD



Marilyn Swaner

Marilyn Swaner has just completed her sixth year of perfect attendance at sacrament meeting, Sunday School, and MIA. She is an Honor Bee, a Mia Joy, and will be eligible for her Silver Gleaner award on her nineteenth birthday. She has received an Individual Award for her Church activity each year. Marilyn is a member of the Ogden Eighteenth Ward, Weber (Utah) Stake.

Dear Sir:

I ENJOY so much receiving this magazine, that I would not like to miss even one copy. Here at Saseba (Japan) we have been having only one meeting a week so, when I receive a copy of THE IMPROVEMENT ERA it surely does add a lift to the week.

I also want to congratulate you on the very fine work done on Gospel Ideals. I truly love President McKay's words so much and am glad that I purchased that book when I had the chance. Your organization of his words is a wonderful guide to daily living.

/s/ Frank Phillips

Saseba, Japan

Dear Editors:

RESPECTFULLY do I congratulate you on your IMPROVEMENT ERA as a magazine, printing and bringing to all who read it untold knowledge and appreciation of our great Church. The ERA has been a constant companion to me since my enlistment in the naval service nearly four years ago. I cannot find words to express the wealth of blessings it has brought me in the form of righteous living. Every editorial, every feature, and every story presented in the ERA gives us solid material so necessary for our way of life.

I would publicly like to thank the bishop and elders' quorum of my ward for making it possible for me to receive the ERA regularly and also the ERA Office for sending it to me so faithfully.

Sincerely your brother,
Dennis E. Skinner

Nightmare Testing Range

Dear Editors:

I ENCLOSE my change of address. I want to take this opportunity to express my thankfulness to the people of Bynum, Montana, for my receiving THE IMPROVEMENT ERA through them. It is truly a wonderful magazine.

THE IMPROVEMENT ERA helps keep our minds clean during our tour in Korea. It keeps us closer to the Church. There is no other magazine I know of that doesn't advertise liquor and tobacco. The poems are something we can think of all day when we are working. It helps the days go faster.

I am sure that I and all of the LDS GT's here know it is the best.

/s/ Pvt. Stanley Gunther



LDS GROUP IN ANKARA, TURKEY

MEMBERS throughout the world find strength in the Church as they meet in organized groups. Here is the LDS group in Turkey. First row: William R. Hofstetter, Glendale, California; Glen B. Edmunds, Mantli, Utah; Harvey Rex Gardner, (group leader), Colusa, California; Jay L. Long, Wellsville, Utah. Second row: Hope K. and Edward R. Pledge, San Angelo, Texas; Betsy W. Long, Wellsville, Utah; Iona L. and Elwood A. Worthen, Salt Lake City.

You're a "marked woman" when you put
two of your most colorful extension bracelets around
your ankle as shown in this entrancing Fashion Recipe.

naturally she prefers
Color
in bathroom tissue, too!

Powder-Puff ZEE Tissue...
soft, lovely colors and
purest white...your choice
at no extra cost!



4 rolls of the
color you like
in each handy

Family-Pak

Sharing the Good Things of Life...



Dale Kilbourn

First day of school...

Who says a dog can't talk! Was there ever a more eloquent expression of loneliness than the eyes of a boy's dog on the first day of school?

"Back to school" marks the beginning of a new era for your children, too. . . .

They move up a grade, and one step closer to the more costly college or other advanced training that they'll soon be needing. It's a good time to re-evaluate your life insurance program. Does it meet the needs of your growing family? The friendly Beneficial agent in your community can be a real help. Call him soon.

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